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What Does Christ Expect Of Young People Today?

T. H. P. SAILER

TEACHER'S COMPLETE MANUAL
Including Pupil's Assignments

THE PILGRIM PRESS

BOSTON

CHICAGO

What Does Christ Expect Of Young People Today?

*A Series of Questions for Discussion
For Girls and Boys, Thirteen to Sixteen Years of Age*

T. H. P. SAILER

Prepared for a group of girls and boys who chose the title of this course and have already discussed these questions under the leadership of the author.

TEACHER'S COMPLETE MANUAL.

Including Pupil's Assignments

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Questions Discussed

	PAGE
Teacher's Introduction	1
Pupil's Introduction	10
1 Which Children Would You Rather Be?	14
2 What Shall We Do on Sunday?	20
3 What Difference Does It Make When You Join the Church?	24
4 Shall We Always Tell the Truth?	28
5 Can We Spend Less on Entertainment than Others Do?	33
6 Can We Accept Invitations without Returning Them?	37
7 Should Jim Play on the Ball Team?	41
8 Should Jim be Invited to Luncheon?	44
9 How Can We All "Get Along" Together?	49
10 How Shall We Spend Our Money?	52
11 Why Do We Have Foreign Missions?	56
12 Does God Want Every One to be Happy?	61
13 How Valuable is a Life?	65
14 Why Do We Go to Church?	69
15 Why Should a Christian Get More Out of Life than Others Do?	73
16 What is Your Idea of Heaven?	77
17 What Do You Like Best?	81
18 Which Kind of Freedom Would You Choose?	85
19 What is Real Liberty?	89
20 Should the Needs of the World Concern Us?	93
21 How Can We Improve Conditions?	98
22 How Can We Improve Conditions?	102
23 Putting the Golden Rule into Industry	106
24 The Best Kind of Vacation	110



WHAT DOES CHRIST EXPECT OF YOUNG PEOPLE TODAY?

TEACHER'S COMPLETE MANUAL

*One set of separate leaf pupil's assignments should be ordered
for each pupil in the group.*

The following outlines represent an experiment which was tried in a church in Englewood, N. J., with a group of about forty young people from thirteen to sixteen years of age. The group was divided into six classes, three of boys and three of girls. Of the forty-five minutes available for discussion, the first half was usually spent in separate classes, and the last half in open discussion by the whole department.

When the department had been organized the pupils gave evidence of lack of practice in the discussion of moral issues. Like those in many church schools, they had probably been accustomed to lessons on topics rather remote from their daily interests, on which their teachers supplied the bulk of the thinking and talking. After considerable experimenting the present outlines were prepared for the following reasons:

1. The department had voted to study "What Does Christ Expect of Young People Today?"
2. It was felt that instead of studying Christ's teaching in general and applying it to situations, it would be better to use practical situations and then discuss whether Christ had anything to say about them.
3. The issues selected were either already recognized by the girls and boys, or those which they were capable of appreciating.
4. The statement in the form of a concrete case, presenting

obvious difficulties and with something to be said on both sides, was intended to stimulate reactions by appealing at once to common sense.

5. It was thought that this would enable the teachers to discover the ideas and moral attitudes of the girls and boys, and thus to sympathize with their real problems.
6. While the instances are typical of every-day experiences, they are put in such a way as not to seem like personal references to individuals.
7. On this basis it was hoped to develop individual or group projects.

What the discussion actually meant to one pupil may be seen from the comments of a thoughtful sixteen-year-old boy who wrote: "In working with these problems I have received:

- (a) "An idea of just what type of problems one has to face if one tries to follow Christ's principles.
- (b) "The application of Bible principles to these problems.
- (c) "Practice in learning to think on both sides of a question.
- (d) "The assurance that in many cases society is not doing what we, with the application of Christ's principles, think is right.
- (e) "A glimpse of the difficulty of being a non-conformist, if one is not going to follow society."

Our experience indicated in the second place that considerable practice and experiment will be necessary in order to develop the largest possibilities of this method. The suggestions given as to the conduct of the sessions are based partly on what was actually done, and partly on what it seems might profitably have been done.

These outlines were prepared for a group of young people who were fairly well known to the writer. For a group of another type some of the lessons may not be appropriate. The series has been issued so that any individual discussion

may be easily omitted. In some cases the order may profitably be varied. Occurrences in the community may suggest choice of topics. It has been found desirable to discuss in succession several different aspects of a large topic. Therefore, many of the lessons pursue the line of thought on successive sessions. There should be no hesitation in spending more than one meeting on a single assignment. *Leaders should make any changes in order of topics, in statements or questions that seem necessary for better adaptation to local use.* Testimony as to successful plans tried by those using these outlines will be thankfully received by the undersigned.

T. H. P. SAILER,
Englewood, N. J.

OBJECTIVES

The following objectives are suggested to help in determining the method of conducting the discussions:

1. To Discover What the Pupils Think

This is essential in helping young people in the best character development. When we understand their ideas and attitudes, they become distinctive personalities instead of a row of uniform jars to be filled with "truth." This knowledge sets before us problems of adjustment and prepares for profitable outside contacts.

This objective demands that we must *be*, and not merely seem to be, interested in what is going on in these minds and lives that we face, and that we manifest this interest in friendly fashion. If we had any one of these pupils alone, would our first impulse be to question in order that we might discover the most significant interests and problems? If not, we need further spiritual discipline before we are prepared to conduct these discussions. Of course, what they really think is sometimes different from what they say, especially when they feel under any pressure to express a correct statement. Every effort must be made to secure perfect freedom and sincerity. Opinions that are crude, warped or even perverse are of the utmost importance as a basis for discussion and should always be treated with respect. The subject matter of the assignments of this course has been found especially well adapted to drawing out the ideas of the pupils. Much care will be necessary, however, to secure the best results.

2. To Help Pupils to Criticize Their Own Ideas and Attitudes

This objective also calls for the freest expression of opinion. An idea expressed is half criticized. Many statements collapse of their own incoherence when brought before a group; others require challenge and comparison to bring out their values and inconsistencies. The pupils should be helped to

realize the advantage of exposing their ideas to friendly criticism and profiting by the varied reactions of their fellows. What they think and not what the teacher says should command the main attention. In many instances a sound idea may lie back of very confused wording. In this case the teacher must take special care not to abuse his own greater facility of expression in debating with the pupils. Every idea should be given a fair chance and not ruled out because the teacher can confute it or because others disagree with it.

3. To Help Pupils to Compare Their Moral Judgments with the Teachings of Christ

The moral judgments of young people are often surprisingly fresh and keen, not having been so much blunted by convention as those of their elders. They are often quick to recognize the moral fallacy of a statement. They need to pass upon the issues of their daily lives and to square these with the principles laid down by Christ. The first thing to do with the Bible references is to determine what Christ really meant to teach. The pupils should always have the first chance to express themselves as to this. The second thing is to decide whether and how this applies to the case in mind. In many instances this may lead to a session or two spent in studying the teaching of Christ on a certain subject more fully. The best kind of Bible study is that which is undertaken in response to some felt need.

4. To Help the Pupils to Formulate Their Own Tentative Conclusions to Serve as a Basis for Further Thinking and Practical Application to Life

It is very easy for many of us to discuss a long time without arriving anywhere in particular, to talk *about* an issue instead of analyzing the alternatives and making choice between them. We do not help matters by formulating the conclusion ourselves and handing it over to the pupils ready-made. Even the teaching and words of Christ himself are

apt to lie inert in youthful minds if merely imposed. The pupils must perform for themselves the process that reaches the conclusion. They then should record it, preferably in their own words, so that it will be available for definite recall. Next, it needs to be applied to new cases. Too much precept is merely put into cold storage, like the old-fashioned "Golden Texts," to be reviewed at the end of the course and then forgotten. Application of principles may suggest more adequate statements of them.

5. Discussion Should be Subordinate to Action

The most interesting exchange of ideas counts for nothing if it does not make living different. Teachers should be alert to aid individuals and groups to form and carry out worthy purposes that will be suggested by the discussions. These projects will furnish the best possible basis for further discussion. On the other hand, care should be exercised not to impose projects or to manufacture artificial plans merely for the sake of doing something after each meeting. It is highly desirable to have the school undertake concerted action from time to time, but none should be compelled to take part who does not do so willingly.

Both discussions and projects should be made contributory to Christian living. We must try to create the sense that neither the sessions of the church school nor the activities of the week are artificial exercises, but are essentially life problems to be faced by us as Christians.

METHODS OF CONDUCTING THE DISCUSSION

Feel under no obligation to discuss all of these cases, nor to follow the order in which they are printed. Select those which seem to present real issues just now to your particular group, and omit or modify the others. It may be well to spend quite a little time at the outset in discussing methods of procedure, especially with pupils who have not been accustomed to lessons of this type. Many may never have done anything but perform mechanical tasks of looking up answers to questions in the textbooks. To formulate, record, and express ideas on moral issues is a confusing demand. It may therefore be well to illustrate on the blackboard the ordinary methods to be followed in the preparation of a lesson. Suggestions from individuals as to difficulties or improvements should be called for. Large allowance should be made for slowness of adjustment of the more backward children, idiosyncrasies of individuals, and the general shyness of youth in making personal disclosures. If possible enlist the cooperation of the parents. Where perfect confidence has been obtained, teachers may help pupils in individual preparation. Take pains to make clear why each recommendation as to study is made: why, for instance, it is well to put down reactions in black and white, however crude they may seem, and why thought on a subject is apt to be more clear and copious on a second approach. See that pupils are provided with notebooks, and encourage them to use them. Inspection of notebooks in a friendly and appreciative way from time to time will help. The crudeness of youngsters must be carefully guarded from any possible ridicule. Comparison of ideas gained from individual reflection with those resulting from class discussion will be interesting. It may often be better not to demand the same standards from all.

When these outlines were originally used, the whole department had very brief opening exercises and then usually broke up into classes for about twenty-five minutes. This time was

frequently quite inadequate. The classes then assembled and were led in discussion by the department principal for about twenty-five minutes more. Occasionally the classes stayed together for general discussion through the entire period. The advantages of separation into smaller classes have been found to be (1) larger opportunities afforded for all to express themselves, (2) greater freedom felt by the more backward pupils in the smaller group, (3) the opportunity of letting pupils conduct the discussion themselves, (4) the opportunity of inspecting notebooks. The advantages of discussion by the entire group are, (1) interest in noting what other groups have thought on the same subject, (2) motivation for reaching definite conclusions in classes in order to compare views afterwards, (3) a greater variety of viewpoints. The more intimate and personal subjects should have free discussion in small groups. Some of the more objective issues, such as the labor problem, might be discussed without breaking up into classes. Much depends, however, on the quality of the teachers and of the leader available for the discussion of the whole group.

Leading a group discussion demands special abilities and careful planning. It should not be attempted unless a suitable person is available. On the other hand, if well conducted it may add materially to the value of the class discussion. The principal qualifications of such a leader are as follows:

1. Sincere and manifest interest in what the pupils think; a curiosity to know their ideas and attitudes.
2. A primary concern for their growth in ability to think and react, rather than for reaching any given conclusion at the moment.
3. Intellectual hospitality and appreciativeness for other viewpoints than his own.
4. A personality and manner that encourages others to express themselves fully.

5. Ability and patience to think out clear conclusions as his own contribution to the discussion.
6. Willingness to enrich and modify these conclusions by the contributions of others. Quickness of thought and clearness of expression are valuable assets, but must be used only as a means to draw others out.

If time permitted, it might be well to open some discussions in the whole department before separating into classes. Experiments should be tried. In any event, the main consideration should be the most adequate treatment of the issue from the standpoint of the pupils. If a single session is not sufficient, take two or three. Some of the problems will stand a lot of discussing.

Before taking up the first assignment it will be well to spend a session on the introductory suggestions to pupils, explaining carefully the suggested method of study and discussion, and calling for questions. Teachers will have to use their judgment as to how much they can safely demand at the outset. Avoid, of course, the extreme of discouraging the pupils by demands that seem excessive. On the other hand, explaining very clearly what is wanted and taking preparation for granted has a good psychological effect. It may be well to work out an assignment in detail on the blackboard just as the pupil might be supposed to study it during the week, indicating also what sort of notes to take in class. The ability to take notes is usually the result of considerable practice. Those who have acquired facility in it are apt to forget how absurdly crude their own first efforts were. Many pupils fail to work because their interest has not been sufficiently aroused. For these, various kinds of motivations should be supplied. Irregularity of attendance is a serious handicap. Teachers should try to send assignments to those who are absent.

Pupil's Introduction

WHAT DOES CHRIST EXPECT OF YOUNG PEOPLE TODAY?

T. H. P. SAILER

Prepared for a group of girls and boys who chose the title of this course and have already discussed these questions under the leadership of the author.

THE PILGRIM PRESS

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A group of boys and girls, between thirteen and sixteen years of age, talked over together some questions as to what they should do, which they thought very important. Sometimes they knew pretty clearly what they *ought* to do, but found it hard to *want* to do the right thing. Sometimes they did not know just what was right. Often there was something to be said on both sides of the case. They also discovered that sometimes they thought they knew enough to decide, and afterwards found that they had failed to consider matters of great importance. So it proved very helpful to this group to talk over some of the situations they were constantly meeting. They found that talking things over in this way helped them in deciding what was right.

WHAT YOU CAN DO

With these pages you probably have also received the first question for discussion. Make a cover for these pages and the others which will follow. Also provide yourself with a notebook. If you have or can secure a loose-leaf notebook, you may prefer to use that as a cover for the printed pages as well as for your own notes. These introductory pages and the weekly assignments can be punched to fit your own loose-leaf notebooks. It is very desirable to give more than one period each week, if possible, to the study of the questions to be discussed. A few minutes each day is an excellent method. Most persons are able to think much better on practical problems if they come back to them a second or third time. The more thought you put into these questions, the more you will get out of the discussions. Do not be discouraged if your

answers to some of the questions seem very unsatisfactory or if you cannot answer them at all. That is one of the reasons why you are going to talk these questions over with other people. On the other hand, if some questions seem "easy" to answer, perhaps your answers to such questions will help some one else who found them difficult.

Each study describes a practical case as it appeared to some other young people. It also provides questions to help you see what it is all about, and one or more Bible passages. First try to answer these questions as well as you can by yourself. Talk them over during the week with other persons interested in the same problems. Then come to your class to compare notes with others. Finally, if your class meets with other classes which have been thinking about the same questions, see if a general agreement of opinion is possible.

By Yourself:

1. First read over the case carefully and consider how nearly it represents your own experience and opinions.

2. Begin to answer the questions as well as you can in your notebook. Putting down ideas in writing is very hard for some, but it helps one to think clearly. Many are willing to take quite a little trouble in looking up statements in a book, but feel paralyzed by a question that demands something original. Ability in this line will grow with practice. It will be well to begin this work early in the week so as to give ideas time to develop.

3. If no ideas come, go on to the next question. Do not be discouraged if the first results are very unsatisfactory.

4. Each time you return to the lesson begin again at the beginning. You may be surprised to find that something new comes into your head which you did not think of before.

5. Discuss the problem with your family or friends, but try to do your own thinking and do not put down merely what they say.

6. When the questions have been answered, read the Bible passages, think what they mean, and see if they give you any new ideas. Set these down in your notebook. In using Bible passages we must first understand what they mean. This is not always easy to decide, and sometimes comparison with other teachings is necessary. In the second place, we must understand how the meaning applies to the case we are discussing. There may be

difference of opinion as to this. This makes it necessary to use the Bible thoughtfully, and to avoid being sure that our first ideas are correct.

The discussion in the church school is intended for comparison of ideas. At the time of the Great War the United States wanted the best possible motor for its aeroplanes. A conference was called of the makers of the best motors, who agreed to combine their ideas. The result was the Liberty motor which was superior to anything then on the market. In the same way we find that when ideas are put together the usual result is better ideas. The best thing you can do with an idea is to compare it with those of other persons on the same subject. Sometimes the ideas may be opposed. This will help you to see that there are two sides to the question. Sometimes each idea will contain a part of the truth, so that the statement which combines them both will have more truth in it than either one of them.

In the Class:

Therefore, in the class discussion note answers that are different from your own and put them down on another page of your notebook for comparison. This does not mean that you should write out every answer that in any way differs from yours, but only that you should record striking differences. If your own answer to any question is unsatisfactory, take special pains to find out what others think. Try to combine the ideas of the members of your class into a better statement than any one person could make. If opinions differ so that they cannot be combined, wait for the general discussion and see which opinion is supported by the other classes.

General Discussion:

In the general discussion of all classes report the conclusions of your class on different questions. If your opinion differs from that of another class, state why you think as you do, and ask why the other class came to a different conclusion. It may be that your reasons will convince them or theirs convince you. Be willing at all times to change your mind. Reach an agreement if you can, but agree to differ for the present, if you cannot. Forming opinions takes time.

SUMMARY

To sum up: **By Yourself:** (1) Read over the case carefully; (2) answer the questions as well as you can in your notebook; (3) if

you cannot answer a question at all, pass on to the next; (4) begin at the beginning each time you go over the lesson; (5) discuss the problems as much as possible; (6) read the Bible passages and see how they change your answers.

In the Class: (1) Look out for ideas that differ from yours or add to them, and note them on another page of your notebook; (2) try to end the class discussion with a better statement than any one person brought to it; (3) arrange to have differences of opinion presented in your report to the whole department.

General Discussion: (1) Report your own opinions and explain why you hold them; (2) listen to what other classes say and be prepared to change your mind if they convince you; (3) write down what you think is most worth keeping.

* * * * *

Go over your notebook once in a while to see whether the conclusions really help you in living. Make suggestions at any time that you think will make the lessons more helpful to you.

We may be pretty sure about one thing: That what Christ expects from us is more than mere talk. Our discussion is for the sake of helping us to do better. Therefore (1) we ought to look out for ways of putting our ideas into practice during the week. Sometimes the occasions will be right at hand; sometimes we may have to plan to make them. (2) It may be interesting to write out and hand in any experiences we have that will show how the ideas work. These need have no signature, so that they will not seem like bragging. (3) If any idea does not seem to work or raises some new problem, it should be reported so that we can discuss it further and find out what is the matter.

Pupil's Assignment

1

WHICH CHILDREN WOULD YOU RATHER BE?

The Willard and Nelson families were brought up on very different principles. Mr. and Mrs. Willard believed in giving their children a good time. They provided them with plenty of pocket money and encouraged them in spending it freely. They gave frequent parties, so that their children received many invitations in return. When the children had been up late, they would have them excused from school the next day. They were always planning some pleasant diversion. They said that when children were deprived of such things in their youth, they would be more anxious for them when they grew up, but when they were given all they wanted, they would be more ready to care for serious things later.

Mr. and Mrs. Nelson believed in discipline. The only pocket money their children got was what they earned, and accounts had to be kept of the way in which this was spent. The pleasures they provided were few, simple and inexpensive, and were never allowed to interfere with school or lessons. They went on the theory that youth was the time to form good habits, and that indulgence in pleasure would only create a desire for more. They said: "As the twig is bent the tree inclines. Our children will be thankful later that we brought them up in this way."

1. Which parents do you think are following the wiser plan? What are the advantages of each plan?
2. Does it make any difference how the children themselves feel about it?
3. Should parents provide pleasures if children are content without them?

4. Should they deny pleasures children feel they ought to have?

5. If you had to choose for yourself, in which family would you prefer to live?

6. Read Matt. 11:16-19; Mark 4:18-19. How did Christ feel about enjoyment?

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1. SUGGESTIONS FOR TEACHERS

In the preparation of this and subsequent assignments, the teacher will do well to follow the suggestions to pupils. The questions should be answered, preferably in writing, early in the week in order that further thought on the subject may mature. In this connection illustrations and further issues should be noted for possible use; also thought-provoking questions. This material should be prepared, not with the idea that the teacher is to take and hold the floor, but that the teacher may bring as conscientious preparation as any other member of the group. Throughout the course there should be a sense of curiosity as to how these questions will strike the young people, and an effort to see the situation from their standpoint. The numbers refer to the questions in the pupil's assignments.

1. The teacher or the pupil who presides at the class discussion may begin by calling for a straw vote as to which parents are following the wiser plan. A vote may be a mischievous thing if it establishes at the outset a partisan attitude, and leads the voters to cling to their opinions with greater tenacity. On the other hand, a friendly vote helps to indicate that there may be two sides to a question, and to arouse interest in the views of those who happen to be in the minority. It should be understood (1) that the vote does not commit any one to approval of either the Willard or the Nelson method as a whole, but that the truth may lie somewhere between the two; (2) that all are to be open to ideas from the other side.

The blackboard will be found very useful in summing up the relative advantages of the two methods. It will promote use of notebooks if pupils are asked to read what they have written. The reasons for each side should be summarized and discussed. The contributions of the teacher to this discussion should preferably be in the form of questions which call attention to some aspect that has been overlooked. Be-

ware of settling questions by the weight of your own authority. Help the pupils to face the real issue. Note carefully their opinions and the reasons they give for them.

2-4. These questions challenge pupils to tell how they feel on a matter that concerns them intimately. Lie low and give them a full chance to express themselves. You are the one who most needs to learn at this point. Put each individual as much as possible at ease and listen sympathetically, and interpose only to keep the main question before the class. This is usually best done by presenting concrete instances. When members disagree, have them explain to each other why they think as they do. Ask individuals to quote instances from their own experience or that of others, bearing on the case.

5. This calls for conclusions. Try to formulate statements on which all can agree. Treat differences of opinion with respect even if they seem to you mistaken. It may be well to appoint some individual to report these conclusions to the whole school, together with any minority reports.

It is easy to spend so much time on the preceding questions that the consideration of the Bible passage is very hurried. This should be avoided. As stated above, it may be well in connection with some subjects to spend all the subsequent session in studying what there is in the teaching of Christ that bears on the question. In any event, try to see that the meaning and application of the teaching of Christ are clearly understood. It is a great thing to have some of the wonderful phrases of Christ at the top of one's consciousness for ready reference. The whole aim of the course is to have pupils appreciate what Christ expects of them. Perhaps the best way for keeping this in mind is to memorize teachings which have been made practical by their application to the issues discussed.

6. Read Matt. 11:16-19. Christ drew his illustrations from the games of children playing wedding and funeral.

He enjoyed social meals and accepted many invitations. He was noted for his friendliness and sociability. He evidently did not disapprove of having good times. More mature classes might spend a whole extra session in collecting references to Christ's enjoyment of society and nature.

Read Mark 4:18-19. Here pleasures are spoken of as hindrances. What do you think is meant by the "deceitfulness of riches"? Have you noticed that pleasures seem hindrances to other persons? Have you found it true in your own experience? If enjoyment, then, is desirable, on the one hand, and sometimes dangerous, on the other, what are we going to do about it? Try to secure some practical suggestions.

In formulating these conclusions, the teacher must beware of handing them over ready-made to the class. Presumably he or she can arrive at more correct and adequate statements than the pupils, but they will profit more by their own thinking. The business of the teacher is therefore not to impose conclusions, but to see that the boys and girls are sincere in what they say, not merely uttering goody-goody phrases, and that they have a chance to consider high ideals. If they frankly prefer a judgment that represents lower standards, it will probably do no good to bring pressure to bear upon them to change their minds. Instead of this the teacher should try to discover what there is in home or community influence that produces such opinions. Some very interesting practical problems may arise, which will demand more than class discussion on Sunday.

Helpful practical suggestions made by individuals should be noted and some of these selected for report to the whole department when the classes come together.

As stated above, some experimentation may be necessary in determining how to divide the time between the class discussion and the gathering of the whole department. At the close of the latter it may be well to ask how many have gathered ideas they did not have at the beginning. Do not judge

the value of either exercise by a single test. Teachers may take turns in leading the department discussions until those best qualified can be selected.

It will be advisable to have one teacher appointed at each session to take notes of the principal opinions expressed, and the conclusions reached. These should be put into form available for reference so that future discussions or projects may be based on them, and continuous reference made as to whether they are working out into life.

If at the close of the session there is still much to be said, take a vote whether to continue the subject at the following meeting. The lessons are not dated and need not be laid aside until they have been thoroughly thrashed out.

WHAT SHALL WE DO ON SUNDAY?

George Ripley, fourteen years old, and his father have different ideas about what to do on Sunday. Mr. Ripley has strict notions on the subject. George is not permitted to play baseball or other games on Sunday, and he is compelled to go to the church school. George says he does not see why it is any worse to play baseball on Sunday than to take a walk, especially when there is nothing else that is interesting to do. He says that he might go to the church school once in a while of his own free choice if he were let alone, but being compelled to go every Sunday makes it a bore. He says he would get more out of it if he were permitted to do as he pleases. Mr. Ripley says he is very sorry to hear George talk in this way, and that when George gets more sense he will thank his father for helping him to form good habits. George doubts this.

1. What is the matter with George?

What is the matter with his father?

2. If George's parents died and he came to live in your family, what rules would you recommend for him?

(a) Letting him alone to choose altogether for himself?

(b) Doing all you could to influence him and then letting him choose?

(c) Making a few rules that he must keep and letting him do as he liked otherwise?

(d) Making strict rules and requiring strict obedience to them?

3. Do you get any good from doing things that you are compelled to do? If you are compelled to go to day school, why not to the church school?

4. What rules do you make for yourself as to what you do on Sunday, and why do you think they are good ones?

5. Read Luke 4:16; Mark 2:23-28. What rules did Christ seem to follow?

What Does Christ Expect of Young People Today? T. H. P. Sailer, The Pilgrim Press, Boston, Chicago. Copyright, 1926, by Sidney A. Weston.

2. SUGGESTIONS FOR TEACHERS

1. Follow the same general procedure, having the pupils read from what they put down in their notebooks during the week and express themselves freely. The business of the teacher is to encourage all to take part and to stimulate mutual criticism. It should not be taken for granted that the moral judgments of the teacher are superior to those of the class. The reverse may often be true. A teacher with very lax or rigid ideas of the use of Sunday has no right to impose those views on the class by greater skill in debate. The example of many of their elders is admitted to be one of the most demoralizing influences which young people have to face at the present day. Let us give them a chance to fulfil Christ's expectations better than we have done.

2. Here a straw vote may first be taken, and a few arguments for each course of action summarized. If reasons are flat, the effort should be not to expose their deficiencies, but to help pupils to express themselves more clearly.

3. On this question the pupils should be helped to see that the main significance of compulsion is in the reason for the thing compelled and in the attitude we take towards it. Some types of compulsion are justifiable; others not. Some individuals need more restraint than others. On the other hand, the same compulsion may work us good if we accept it cheerfully, or ill if we fight against it. The best course of action is, therefore, to learn to accept justifiable compulsion and make the most of it, while we resist only that which is harmful in itself. The issue has confused many older heads than young pupils' and is, of course, not adequately disposed of in these few sentences.

4. This question should have unhurried discussion. Keep in mind that the large question before us is "What Does Christ Expect of Young People Today?" Our business is to find out what rules for Sunday observance will help us to be

what he expects. Why do young people today fail in being what Christ expects? Does Sunday afford opportunities for learning or service that would be useful? What is there in your Sunday observance that does you the most good? What things are there in the way we observe Sunday that prevent our getting the most good? There should be a sympathetic attempt to exchange experiences and gather constructive suggestions. Individual problems not covered by the case as stated in the assignment should be debated. The teachers may need to revise some of their own ideas and practices in order to set a better example. Further discussion of this subject should be in order all through the course. The teacher should try to follow up any individual experiments that are being made by the pupils.

5. The first Bible passage seems to show that Christ was regular in his attendance at the synagogue. We can believe that he threw himself into the service earnestly. The second passage indicates that he was not so much concerned about formal rules as about what people got out of the sabbath. Many persons are willing to relax rules in the interests of mere pleasure rather than of profit. It would seem that Christ expects us all to make our Sundays count for something worth while. Do they?

It may be that individual pupils will decide as a result of the discussion to revise some of their methods of Sunday observance. It is more important that stress should be laid on the positive use of the day, setting aside some portion of it for something worth while, rather than on abstinence. The latter, however, may be very necessary in order to afford opportunity for the former.

Pupil's Assignment

3

WHAT DIFFERENCE DOES IT MAKE WHEN YOU JOIN THE CHURCH?

Tom Sharp says that he does not think his sister Mary is a real Christian. When Mary joined the church he expected to see her different somehow. He hoped it would improve her, but he has not noticed any change. She goes to church and to the church school and attends the girls' club, but in other ways he cannot see that she is any better than her friend, Emma Arnold, who makes no profession of Christianity. She and Emma go together and do the same things, but he thinks Emma is more conscientious than Mary and a better sport. Mary certainly loses her temper more easily. Tom says it discourages him from joining the church to see how little difference it makes to Mary.

Mary says she knows she is not perfect, but that she thinks she is no worse than other girls who have joined the church. She is more regular at church and church school than Tom is. As for Emma Arnold, maybe her temper would not be so sweet if she had a brother like Tom. Anyhow, Mary says her prayers and believes the Bible, while Emma admits she does neither. Tom has unreasonable ideas about church membership. He had better join the church himself and show what a real Christian is like, instead of criticizing other people.

1. Which had on the whole the best of the argument, Tom or Mary? Which of Tom's points do you think were good? How would you criticize his arguments?

2. Which of Mary's points were good? How would you criticize her arguments?

3. How much difference have we a right to expect in people who have joined the church?

4. How do you explain the fact that persons who make no profession of Christianity sometimes seem better than those who do?

5. Is the fact that church membership seems to make so little difference in them a good reason for others not to join the church?

6. Read Luke 14:27-30; 19:5-10. What do you think Christ expected of those who joined him?

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3. SUGGESTIONS FOR TEACHERS

The general purpose of this assignment is to help young people who have or have not joined the church, to realize the significance of this step. The teacher will do well to formulate ideas on the subject freely and clearly in writing.

1-2. These two questions are intended to try out opinions. The use of the blackboard will greatly help in summarizing and holding to the point.

3. This is the central question of the discussion. How much difference have we a right to expect in persons when they join a club? This depends on the purpose of the club. If it is an organization that charges dues for certain privileges, some persons need only pay their dues and enjoy as much or as little of the privileges as they choose. Even then some members will need to give time and effort to keep the club running. If the club is organized to accomplish something, then we have a right to expect that those who join shall pitch in and help in the work. If any one joins a school we have a right to expect attendance, study, and cooperation in the life of the school. If a person joins an army he must practice drill exercises and do his share of the fighting. Any one who joined a school or an army without any difference in behavior would get into trouble.

The church is like a club in that it offers certain privileges, and like a school in that it undertakes to teach something. But it is also like an army in that it undertakes to drill people for effective service. The church suffers and church members suffer because so many take their duties so carelessly, go when they please, stay away when they please, and make no effort to learn anything, render active service, or draw nearer to God. Joining the church should mean more than joining a school or an army.

4. Possible reasons are: (a) These persons have better natural dispositions; (b) they borrow largely from Christianity

without professing it; (c) many Christians do not take their Christianity seriously.

5. If a girl took music lessons, but failed to improve, it might be the fault of the particular teacher, of the method employed, or of the pupil. It does not follow that the music lessons themselves are of no benefit. Individual churches sometimes may be poor training schools, but the fault is more frequently with the members.

6. Read the Bible passage. When he was on earth, Christ evidently expected persons who followed him to be very different. He warns people to count the cost. Zacchæus made a great sacrifice, but Christ accepted it as a matter of course. It seems safe to say that most young people who join the church are not doing what Christ expects of them. The fact that so many older people are just as bad is no excuse, neither is it an excuse to decide not to join the church. Christ expects us to enroll as his followers and to live up to our responsibilities.

The best results of this discussion will be in higher standards of church membership in some specific ways.

Pupil's Assignment

4

SHALL WE ALWAYS TELL THE TRUTH?

The other day Tom Sharp heard Mary tell Esther Conklin in an enthusiastic way that she would just love to go to a party Esther was giving, and after Esther had gone, lament that she had to go to what would probably be a very stupid affair which none of the really nicest girls would attend. Tom said that if Mary felt that way she had no business to say that she would love to go. He believed in telling the truth. Mary replied that she could not get out of it because Esther had asked her first whether she had anything else to do that evening, and that she could not hurt Esther's feelings by saying she did not want to go. One had no business to tell the truth when it hurt a person's feelings. She wanted to know what Tom would have done in similar circumstances. Tom said he supposed he would have had to accept, but that he would not have used all the "soft soap" that Mary did. He would not pretend that he was pleased when he was not. Mary said that any one who acted like that would become very much disliked.

1. If telling the truth hurts another person's feelings what shall we do?

2. Is it right to say what is not the truth in order to avoid hurting a person's feelings?

3. Is it the truth to act as if you were pleased with an invitation when you really regret it?

4. Must we always tell the truth, the whole truth, and nothing but the truth? If not, are we always sincere?

5. What is the right thing to do when it seems difficult to avoid either saying what is not true or hurting the feelings of some one? State some case you would like to have discussed.

6. Read Matt. 7:12. Does this statement have any application to the matter?

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4. SUGGESTIONS FOR TEACHERS

This assignment will be more apt to interest girls than boys. It is taken for granted that at each session the teacher will follow the general procedure outlined above, of drawing out opinions fully, encouraging pupils to criticize one another, and suggesting considerations which have not been mentioned. From this time on, therefore, the teacher's material will not repeat these directions, but only emphasize points which the teacher would do well to keep in mind. These points are of course only suggestive. They represent the conclusions of a single person. Teachers are under no obligation to agree with them. It is important, however, before working out lesson plans in detail that teachers should decide definitely, though not necessarily finally, what answers they themselves would give to the questions of the assignment. On the basis of these they should prepare specific illustrations and questions to stimulate thought. The purpose is not to corner the pupils and compel them to agree with the teacher, but only to help them to do their own thinking by presenting considerations that should be taken into account. If the pupils think well enough without these questions, they need not be used.

About the worst method of procedure would be to swallow whole the conclusions offered below, and to retail them to the pupils in lecture form. To draw from the pupils by skilful questioning conclusions that did not represent their own thinking would be almost as bad. It would be better for the teacher to have no ideas whatever and only to encourage full expression and discussion. The ideal is for the teacher to stimulate pupils to do their best, and then to enlarge their range of ideas by calling attention to considerations they may have overlooked, and to put questions that will help them to study their thinking and see things in better perspective. So long as the pupils do not need help, they should be let alone.

1. There are, of course, cases where the truth must be told without regard to feelings, as in the case of a witness before

a court. On the other hand, it is equally obvious that many things that are true should be suppressed. If the pupils do not of themselves recognize these distinctions, examples should be offered for criticism which illustrate them, "personal remarks," for instance.

2. As to this question, there may be some difference of opinion. Some hold that a lie is never justifiable; others would permit it to save life. Some very fine-spun arguments are possible in this connection over cases that would occur very seldom or never in the ordinary lifetime. The practical question is in regard to what are known as social amenities. The ideal is to be as kind as possible without being untruthful. Ways of realizing this should be discussed.

3. It is right to make up one's mind to be pleased with an invitation which seems at first unattractive. This justifies us in expressing pleasure. To say we are pleased without making up our minds to be so will gradually destroy our sincerity.

4. If the pupils hesitate on this question, examples should be furnished of the mischief of blurting out the whole truth unnecessarily. People who do this are called busybodies and gossips.

5. This question presents the real difficulty of the case. There are some general rules which should be followed:

- (1) Cultivate kindly thoughts towards people. We can hardly help hurting feelings if we are unable to think kindly of others.
- (2) Be as appreciative as you honestly can. Say all the good things that are true.
- (3) Consider carefully how much of the unpleasant things are really necessary. Sometimes to suppress an unpleasant thing now will mean worse later on.

- (4) Consider what you would wish to be told if the situations were reversed, but make allowances for differences of disposition. You may be able to stand rougher handling than most people.
- (5) Try to level up your feelings to the things you would like to say, rather than level down your speech to your actual feelings. The questions are in order: Is it true? Is it necessary? Is it kind?

These rules are not to be dictated, but evolved in the discussion of particular cases. The pupils may help the teacher to improve on this list.

6. The Bible passage expresses one of the rules that have just been mentioned. It tells us to put ourselves in other persons' places. If there was something we ought to know, we should wish to have it told in a kindly way, rather than concealed from us. We desire both kindness and candor. Let us show them to others. Let us all watch ourselves as to these points.

Pupil's Assignment

5

CAN WE SPEND LESS ON ENTERTAINMENT THAN OTHERS DO?

Mary and Tom Sharp decided to give an evening party, but they disagreed on the details of the entertainment. Mary said that you could not give a party unless you had what other people had. If there was anything she hated it was to appear skimpy and mean when showing hospitality. Besides, it was nice to be a little different from other people, so that guests would remember your party as especially attractive.

Tom said that a lot of money was wasted on "folderols" in giving parties. Wealthy people who could afford it spent freely on entertainments, and then others were afraid to do less. It was high time some one set a better example. People would enjoy themselves just as much without so much expense. Mary replied that she had rather not give any party at all than one that people would think cheap. If you could not do what people expected of you, it was better to do nothing.

1. Do you think that a subject like this is worth discussing in the church school? Why or why not?

2. Even if money spent on entertainments might be put to better use, is it not a good thing to get money into circulation and help people who make their living by providing for entertainments?

3. How much truth was there in what Mary said?

4. How much truth was there in what Tom said?

5. If you invited Christ to an entertainment, what sort would you have? Read Matt. 11:19; Luke 10:38-42.

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5. SUGGESTIONS FOR TEACHERS

This discussion may be omitted if it does not seem to be a real issue in your community.

1. This question might be discussed when the assignment is first given out, and if it is decided in the negative, another assignment substituted. To the extent that young people influence the amount of money spent on entertainments, it would seem to be worth discussing.

2. Many extravagances are excused by this argument. As a matter of fact, it makes an immense amount of difference to the community or nation whether the circulation of its money promotes useful, or useless and demoralizing things. Money spent for intoxicating liquor supports the people who manufacture it. If the same money were spent on wholesome food, these persons would find occupations in ways more profitable to the nation. If we had universal disarmament, the amount needed to provide armies and navies could be used for education and social betterment. Our present expenditure encourages all sorts of occupations which contribute nothing to the general welfare. In war time people were urged to curtail their luxuries in order to have more for the support of the government. Luxuries divert funds from other more important things just as much in times of peace.

3. Mary's statement represents a real difficulty. It is easy to criticize it in theory, but hard to live up to our ideals in practice. We all denounce extravagance in general and practice it in particular. There are frequently other ways of showing our hospitality and making our entertainments attractive than by large expenditure of money.

4. There is more truth in what Tom said than most people will admit. It would undoubtedly be much better if our entertainments were less expensive. They will never become less so if every one insists on keeping up to every one else or

being a little more liberal. Some one must be willing to set a good example by cutting down a little. Young people could help a great deal in this by being contented with simpler entertainments.

5. Christ evidently accepted invitations freely. In the case of Mary and Martha, many scholars believe that the saying: "One thing is needful," refers to the food, and that Christ meant to say: "Never mind such elaborate preparation. One dish is all that is necessary. Let us have a simple meal and make the most of the chance to talk." If this is true, it would seem that he was really concerned about simpler living, and that he expects young people today to be willing to make some effort to bring this about. If we could invite Christ to an entertainment we should probably come to feel ashamed of anything that looked like extravagance, instead of being proud of it as so many of us are today.

Pupil's Assignment

6

CAN WE ACCEPT INVITATIONS WITHOUT RETURNING THEM?

Tom and Mary quarreled so much about the kind of party they should have that Mrs. Sharp proposed that they give it up. Mary said they must give something because she and Tom had accepted invitations from a lot of other girls and boys and must square up. Mrs. Sharp said that there had been so many parties recently that she thought every one must be tired of them. Mary replied that if you wanted to be in things you had to keep up your end, or else people would stop inviting you. Mrs. Sharp said she would be just as glad if Mary did not get so many invitations. She thought that at holiday time Mary was pretty well tired out. Mary answered that if you accepted an invitation from one friend you could not decline another, and that there was no way of drawing the line. You had to be either in it or out of it, and if you decided to be in it, you must meet your social demands.

1. How much truth was there in what Mary said?
2. Is giving another entertainment when there are too many already the best way to square up? Suggest other ways.
3. A girl recently went to nine dances in seven days. How could she have done otherwise if all were given by equally intimate friends?
4. How can you decline invitations if your only excuse is that there are too many of them?

5. Name all the things you can which it is hard to do at all without sometimes having to do too much.

6. Read Luke 14:12-14. What was Christ's idea of squaring up?

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6. SUGGESTIONS FOR TEACHERS

This is another problem that may not apply to all communities.

1. A thing may be true from one standpoint and not from another. What Mary said may be true if we accept the ideas of what is called "society." But there are other ways of looking at the matter. One of the most important aims of this course is to help pupils realize that many of the conventional ideas which influence our lives are shallow and one-sided, and sometimes altogether wrong. The teacher must have some honest convictions on this subject, in the first place; otherwise not much can be hoped for. The best line of approach will probably be to inquire why what Mary said was true. This would lead to a contrast between what people expect of us and what Christ expects. If social customs are ever to be improved, young people must contribute. Some of them may be in no position to effect changes at present, but they should begin to think on such matters. We must prepare them to criticize social conventions intelligently.

2. There is danger in discussing such a question as this that the pupils will say something pious that they do not really mean, and that they never would put into practice. It is exceedingly hard for all of us to run the risk of seeming stingy, even when our best judgment tells us that further entertainments are superfluous and a waste of money. We like the reputation of being generous.

See that the pupils squarely face these difficulties and recognize how hard they are to overcome, but that they also understand that conventions will never be improved unless some one is willing to stand out against them.

3. Various solutions may be proposed. Suppose the girl had received nineteen invitations instead of nine, where would she stop? Ought we to feel that we can never miss an invitation that seems enjoyable? Are we under obligation to

accept every kindness offered to us? Need we overload our stomachs because people offer us food? We do owe something to courtesy, but we also owe something to our own best welfare. Suppose we should decide in the first place how many entertainments we ought to attend and then refuse all additional ones. This may not be a popular suggestion, but it is worth discussing.

4. This question covers much the same ground as the preceding one. There is certainly a limit to the number of invitations we can accept, so that we might as well settle the matter on principle instead of on mere impulse.

5. The pupils will probably have had considerable experience in this line. They have formed personal associations from which they find it hard to withdraw. They have assumed with enthusiasm obligations which soon became irksome. They have accepted invitations which ultimately cost far more than they were worth. They need to realize that many more such experiences await the sanguine in temperament. They must learn to think and to say no, even when courage is demanded. Many persons are today living lives extravagant and empty because they thoughtlessly permitted themselves to drift into the wrong social set.

6. Christ would evidently have had little interest in the society column in the newspaper. He was more concerned with the contacts that enlarge mutual sympathies. We come into fellowship with him by cultivating his tastes.

A project may arise out of all this which will place an invitation from the class or the whole department where it will do most good.

Pupil's Assignment

7

SHOULD JIM PLAY ON THE BALL TEAM?

Tom Sharp got up a football team and invited Jim Brown, a colored boy, to play on it. His sister Mary remarked that she thought Tom ought to know better. Tom asked why. Mary said she should think he would know without asking that it was not the thing to go with colored people. You were likely to acquire bad manners by associating with those who had not been well brought up. Besides, you were estimated by the company you kept. Tom replied that Jim had no worse manners than any of the rest of the team, except that he used bad grammar. He was in the same class at high school and was the best halfback they had. If Mary's manners could not stand that much contact they must be pretty shaky. Mary was snobbish. Anyhow, God made Jim the color he was. Mary said that God made every one, but that was no reason for associating with every one. It was better to keep in your own social class; otherwise sooner or later awkward situations would arise.

1. Was Mary right or wrong? Why do you think so?
2. What do you think are the arguments for and against inviting Jim to play on the team?
3. What are the arguments for and against race prejudice?

4. What are the arguments for and against associating with those in different so-called social classes?

5. Read Luke 10:29-37; John 4:7-9. What was the spirit and attitude of Christ toward other races?

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7. SUGGESTIONS FOR TEACHERS

1. This is apt to represent a live issue in almost every community. Taking our conventional standards for granted, there is much force in what Mary said. We come into contact with some immensely strong social prejudices, more compelling with some persons than ordinary religion or morality. The whole question should be discussed in an open-minded and dispassionate way. There may be some present who feel very keenly about it. Make it evident that the matter is being considered on a rational basis.

2-4. Collect and weigh all there is to be said on both sides. Do not let the discussion be held up by the well-worn question: "Would you permit your daughter to marry a Negro?" In most cases this is an appeal to mere prejudice. Racial inter-marriage is a subject on which there is far more heat than light. Much is asserted about it and little is known. Youngsters in the lower teens have neither the need nor the qualifications to discuss it. It should not be used as a bogey to threaten us away from considering the specific questions of the assignment with an open mind.

If the conclusions on which the pupils agree seem to the teacher unsatisfactory, they should not be combated, but only recorded to await further development.

5. The Jews felt most intense prejudice and hatred for the Samaritans, and the latter returned the feeling. The tension was probably much stronger than between whites and Negroes today. Yet Christ picks out a Samaritan to be the hero of a story in which a priest and a Levite appear at a disadvantage. It looks as if Christ were free from this thing we call race prejudice. There are some difficult problems connected with the subject, but we should approach it with the sense that Christ's own sympathies were very broad.

Since there will be two or more discussions on this topic, it will probably be best to suspend for the present any decisions regarding action. Pupils may well be encouraged to discuss the questions freely outside the class and to read up on them.

Pupil's Assignment

8

SHOULD JIM BE INVITED TO LUNCHEON?

Tom Sharp got to like Jim Brown, the colored boy, and one day invited him in for luncheon. When Mary heard of this she would not come to the table, but went over to Emma Arnold's for luncheon. She said that such treatment was no real kindness to Jim. He would feel discontented with his home and superior to the other colored boys. It would make him uppish and familiar so that some day he would have to be given a hard snubbing.

Tom said that when a boy behaved as well as Jim he deserved encouragement. Decent colored boys like Jim ought to be treated decently without regard to their color. Mary replied that what Tom said might sound all right, but that people did not think that way. Any one who tried to go against public opinion would get into trouble. White people and colored people had better keep to themselves.

1. How much truth was there in what Mary said? Was Tom doing Jim a real kindness?

2. What should be your attitude towards public opinion when you think it is mistaken?

3. How far should individuals be treated on their own merits without regard to race?

4. Should colored people be admitted to hotels the same as white people? Why or why not?

5. Should white people and colored people keep to themselves as much as possible?

6. Read Matt. 8:10-12; Colossians 3:11. Did Christ intend different races to keep to themselves?

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8. SUGGESTIONS FOR TEACHERS

This assignment should be closely connected with the preceding one. It will be well to begin with a summary of the conclusions of the previous session.

1. Some would make a distinction between crossing the color line in athletics and in social life. Again the difficulty arises: Is the danger Mary feared in conditions created by God or in those imposed by man? One of the best things that should come out of this course is that mentioned by the boy quoted in the introduction, the assurance that in many cases society is not doing what is right as measured by the standards of Christ.

2. In discussing this question the danger both of conformity and of non-conformity should be brought out. The pupils should understand that we have not yet reached a set of satisfactory answers that solve the difficulties of all our social problems, and that we must often act on uncertainty and risk, and often accept working compromises. The teacher, of course, is not to announce these principles as theses, but only to keep them in mind as he takes occasional part in the discussion.

3. In this question try to separate race from other characteristics that we usually associate with it. For instance, there are certain undesirable qualities commonly attributed to Jews. If individual Jews have not these qualities, is it fair to treat them as if they had? People in other countries may think that some Americans have undesirable characteristics, but do we like to have them think that all Americans are like that? Is it just to say that we object to Negroes because they are uneducated and unclean and objectionable in their manners, and then to make no discrimination in favor of Negroes who are none of these things? What incentive will races have to improve themselves if they can hope for no better treat-

ment, no matter how much they rise? If we want a race to be better, we must show appreciation of its best efforts.

4. This is a specific case which should bring out facts which are possibly new to the pupils, as to the difficulties experienced by colored people in this country in securing hotel accommodation, together with the economic reasons that lead hotel managers to act as they do. A hotel clerk might believe as a matter of personal opinion that colored people of respectable appearance should be given rooms, but he knows the manager would not approve of this. So he says that there are no rooms available, or something less courteous and more truthful. The manager may consider it a shame that a well-bred and educated colored man should be excluded, while ill-bred and less educated white persons are admitted. But his business is to give satisfaction to the general public and he realizes that to accommodate the choicest member of the Negro race for a single night would lose him patronage. The establishment may be owned by a stock company, many of the members of which deplore discrimination against Negroes merely on the basis of race, but they feel unwarranted in taking a stand which might cause financial loss to some of their fellow stockholders who do not share their views.

5. Note the form of the question. It does not ask whether any separation of races is unjustifiable, or whether the utmost mingling should be encouraged, but whether segregation should be as complete as possible. Are we to have two races living in the same commonwealth but in separate communities? There may be evils from racial mixture, though little is positively known on this subject. There are certainly many evils from race segregation, especially in eastern Europe. When races live apart, misunderstanding and dislike increase, and the worst rather than the best traits are brought out. One of the most hopeful developments in the South is that of committees formed of whites and Negroes to consult for the common good. The more privileged white race owes help to

the Negro race. It can never help effectively if it keeps to itself as much as possible.

6. Race prejudice in the time of Christ was on a basis somewhat different from that of today, but nevertheless in certain ways was very strong. Christ welcomes other races into the kingdom of God, and Paul regards Christianity as the bond that may unite people of the most diverse sorts.

Pupil's Assignment

9

HOW CAN WE ALL "GET ALONG" TOGETHER?

We have been studying some practical questions connected with the Negro problem in the United States. There are certain facts to be considered :

1. There is widespread prejudice among many people against races of different color and standards of living. The fact that Negroes in this country were once slaves helps to strengthen this prejudice in their case.

2. The problems are always more serious where Negroes constitute a large part of the population, as in the southern states and South Africa, or in northern cities to which Negroes have come in large numbers.

3. On the subject of difference in native ability of various races experts differ considerably in their opinions. Much that is said and written today is probably exaggerated. Most writers believe that the average intellectual ability of the black race is less than that of the whites. Note, however, the marked contributions already made by Negroes in the fields of music, literature and science.

4. This does not mean that all white people are more able than all black people, any more than all men are taller than all women. Some black people have much more ability than the average white person, just as some women are much taller than the average man. There is much greater difference between some white persons than between the average white person and the average Negro.

5. For various reasons the black race has not had the opportunities for improvement that have been given to the white.

6. When these opportunities have been provided, the race as a whole seems to respond favorably to them. Some very good records have been made.

7. Many persons believe that Negroes and those with any amount of Negro blood should not mix socially with whites. In this matter it is often hard to draw the line. Some would exclude Negroes from certain privileges supposed to be open to the public, such as hotels, entertainments, sleepers on railroad trains, church membership, etc.

8. Some persons who believe in social separation, combine it with courteous treatment. Others do not hesitate to offend the self-respect of Negroes on very slight provocation.

9. As individual Negroes attain higher standards than the average white person, they are apt to feel bitter at such treatment.

10. In many sections of the country the Negroes are keeping more to themselves and having less to do with white people. If this continues race misunderstandings may increase.

* * * * *

1. In view of all these facts, what do you think Christ expects of Christians today in regard to the Negro question?

2. In view of the fact that so many white people have such a strong prejudice in regard to the Negro question, and that this prejudice is apt to increase with age, what do you think Christ expects of young people today in regard to this question?

3. What is there about which we can all agree that we ought to do as Christian young people in helping to settle the Negro question?

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9. SUGGESTIONS FOR TEACHERS

Since the Negro problem is one on which there is so much disagreement as to facts, it is desirable to have a statement of facts that will be generally admitted and which may furnish a basis for further thinking. This assignment, which summarizes in large part facts that emerged in the two preceding discussions, will be useful for the final session. This is one of the cases in which it may be better to spend the entire time together as a department.

Begin with reading over again the ten statements, asking for personal experiences that confirm or challenge any one of them, and furnish needed explanations. Illustrations from books, magazines, or personal experience will also be in order. In this connection a whole session might well be spent in gathering further information on the question. Such investigation projects are very profitable.

1. The three questions call for conclusions on the more general topic of the relationships of black and white. Let the pupils decide in what ways they think Christians have more responsibility than others in regard to this problem.

2. Bring out by questions the fact that little children have no race prejudices, but acquire them from their elders. If each new generation could inherit from the one preceding only the best and not the worst, we should soon have a very different world. Young people have a great responsibility to avoid as far as possible the limitations of the past and to take higher ground.

3. Call for suggestions, sum them up on the blackboard, and select those that are most practicable. These may include specific plans for action by individuals, groups, or the whole department. Try to have every person present, including the teachers, register at least one resolve for more fair treatment of our colored people.

Pupil's Assignment

10

HOW SHALL WE SPEND OUR MONEY?

Uncle James Crawford had inherited money when he came of age and invested it so fortunately that at thirty he was a rich man and was able to retire from business. He traveled a great deal, bought expensive pictures and other art objects abroad, and spent money very freely at home. He gave Mary and Tom many beautiful presents, and was also quite benevolent in contributing to charities. Mary said that she did not like to criticize Uncle James because he was so kind, but she really thought it would be better if he had stayed in business and made more money to give away. Tom said that Uncle James made his money honestly and had a right to spend it as he liked. So long as he gave some away for good causes, it was nobody's business what he did with the rest.

1. Had Uncle James a right to spend his money just as he chose? If so, how do you justify such a right?

2. How many different kinds of rights are there in this world? What kind of right do you think Christ is most concerned about?

3. Is it extravagance to spend money for unnecessary things, so long as you have plenty of it?

4. What is money for? What rules would you give for learning how to use it right?

5. Read Luke 16:1-13. What did Christ think of the use of money?

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10. SUGGESTIONS FOR TEACHERS

Lessons like this sometimes present difficulties because they seem to be attacks on persons in the community who illustrate the traits mentioned. It may require tact to steer between criticism of fellow church members, and of vagueness that leaves the impression that all Christ's teaching on the subject of money is to be taken in a Pickwickian sense.

1. There may be difference of opinion on the first question. Those who answer in the affirmative are probably thinking of legal rights. There is great freedom in this respect, though even here a man can get into trouble who undertakes to spend money in bribing the public or legislature. The mere fact of the use of money in this connection would be an offense. The law, however, restrains only actions which are apt to affect public welfare. A man may legally spend money in many ways which are morally wrong.

2. Is it right to have four wives at once? According to Moslem law, it is. Is it right to permit children below twelve to work in factories more than eight hours a day? According to the laws of some states, it is. Does Moslem or state law make these things right? Is it right to do everything that law permits? For a person who does not need to earn a living to spend all the time playing with paper dolls, playing bridge, playing golf? For a woman with \$10,000 surplus each year to spend it all on jewelry, on curios, on flowers?

If it is wrong to spend all one's time or money on these things, how do you determine how much time or money it is right to spend on any of them?

3. What sort of obligation have we to use money for useful things? How do obligations differ from the various standpoints of law, of public opinion, and of Christ? How does the definition of extravagance differ from these different standpoints?

4. Why do different people give very different answers to

this question, e. g., gamblers, women whose only interest is centered in what we call "society," scientists, missionaries? What makes them want to use money differently? How does the way in which we use money make us become different?

5. This parable is a difficult one. The pupils will probably not catch the point of it, which seems to be that even a rascal knew enough to look ahead and make the manipulation of money contribute to his interests. If such persons can do this, ought not Christians to make money contribute to the highest interests? Money is a means to an end, but everything depends on the sort of end which it serves. It is not for mere comfort or enjoyment, but for the greatest usefulness.

This lesson should lead to greater care in the use of money. Teachers who have the confidence of their pupils may find opportunity for helpful conversations and advice.

Pupil's Assignment

11

WHY DO WE HAVE FOREIGN MISSIONS?

Uncle James Crawford was very generous and benevolent, but he drew the line at foreign missions. He said that he did not believe in forcing our religion on other people. If they preferred their religions, they had a right to do so. How did we know that our ideas were any better than theirs? It was a great pity to send so much money out of the country when there was so much need at home. It would be far better to set other nations a good example of international righteousness instead of preaching doctrines that they could not understand.

1. Is foreign missions forcing our religion on other people? What are we trying to do?

2. How do we know that our ideas are any better than those of other religions? If we do, how do we? If we do not, should we stay at home?

3. In what ways are foreign missions a benefit to our own country?

4. Should the fact that our international example is sometimes bad prevent us from undertaking foreign missions? Why or why not?

5. Read Matt. 9:35-38. What do you think Christ thinks of foreign missions?

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11. SUGGESTIONS FOR TEACHERS

1. Suppose we have something which we think would be of benefit to other people. Would we force it upon them by advertising it? Does the dealer force new clothes or books or groceries on people by displaying them in his windows? Does he force them by sending out traveling agents to exhibit samples? Do we force Standard Oil or Singer sewing machines or Ford cars on other nations by establishing agencies in their countries where these things can be procured? Is foreign missionary work anything but an advertising agency for Christianity in other countries? If we condemn this, should we permit the advertising of anything else? This takes for granted that missionaries and business have a legal right in the countries in question.

Some may raise the objection that the commodities mentioned are desired by people of non-Christian lands while Christianity is not. But Standard Oil was not desired at first in China. It put many who made peanut oil out of business. Now it has won its way. The prejudice against Christianity is largely because it has been misrepresented and misunderstood. We are trying to send out persons who will represent it more adequately. As a matter of fact, it has been welcomed by many of the finest types in different countries.

2. Give the pupils a free opportunity to express themselves on this question. Their answers may be instructive. Note whether they rest on the authority of public opinion, the fruits of Christianity, or some other evidence. Can we be sure that Christianity is better than other religions if we have never studied the latter?

Some may be utterly stumped by the question and may consider that we have no right to offer Christianity to followers of other religions until we have made an exhaustive study of them. Assuredly, careful study of other religions is an important part of missionary preparation. It would be a good thing if knowledge of this study were much more general.

Those who object to foreign missions are frequently persons who are most ignorant in this respect. Every church should have classes for the study of the religions of the world and the effect of missionary work upon them.

Can a person conscientiously contribute to foreign missions without having made some such study? If the missionary enterprise were a hostile campaign mainly concerned with the destruction of other faiths, we might fear lest it should do more harm than good. But, in the first place, it merely presents Christianity and lets people judge for themselves whether they have anything better. As a matter of fact, all over the world great numbers have come to believe that Christianity is better than their former religions, while there have been no conversions on any such scale from Christianity to other religions on the part of those who have had an intelligent understanding of Christianity. The great majority of those who have made careful study of the religions of the world agree that Christianity is the highest religion. The effect of foreign missions on other religions has been to purify them and make them better. Many who have never become professing Christians have had their lives uplifted by more or less of Christian belief and practice which they have picked up without changing their faiths. Individual missionaries have made mistakes, just as Christian workers at home have done, but the enterprise as a whole is far more worthy of confidence than many things to which we contribute without hesitation.

3. Foreign missions is a good investment because (a) it helps us to show our best and most generous side; other agencies go for their own advantage. (b) It demonstrates friendliness; visitors from other countries coming to America are disappointed to discover that all persons are not as honest and kindly as missionaries. (c) It helps to interpret the best of other countries to us. (d) It sets high standards for our dealings with other peoples. Not all missionaries live up to these ideals, but most of them do.

4. Our international example is often a great hindrance to foreign missions. If it is bad, it creates a debt which foreign missions tries partially to repay. Of course we must try to improve our international relationships. Those most interested in foreign missions are usually most concerned for international righteousness. Both matters should have our keenest support.

5. The sight of great multitudes of common people stirred Christ's sympathy, and he expects it to stir ours. We need to learn more about the multitudes. Many young people today are too secluded from the world. They see only the comfortable side of life. What Christ saw led him to go about preaching and teaching and healing, doing just the things that missionaries do, and breaking up his band of disciples that he might send them away to do the same. He evidently believed in missionary work.

In connection with this discussion encourage the freest questioning regarding the foreign missionary enterprise. Any foreign missionary projects now being carried on by the school should be helped, or some new projects may be undertaken.

Pupil's Assignment

12

DOES GOD WANT EVERY ONE TO BE HAPPY?

Mary said one day that she always thought of God as desiring every one to be happy, making beautiful things and wanting people to enjoy them. Tom asked how she would explain all the disease, accidents, poverty, insanity and suffering in the world. Mary said that people brought these things on themselves by doing wrong, and that God sent some of them for punishment. Tom replied that those who suffered in accidents were often not the ones who were most to blame, that people often became sick or poor through no fault of their own, and that God did not seem to punish people at all in proportion to their sins. The children talked the matter over for some time, but could come to no agreement.

1. Does God want every one to be happy? If so, why does he permit some people to have so much misfortune?
2. The Bible says that the way of the transgressor is hard. Do you believe it?
3. Why do people who commit wrongs so often seem to escape and other people suffer instead?

4. Can you explain all suffering as punishment for wrongdoing? Why or why not?

5. Read Matt. 5:45; Luke 13:1-3; Mark 10:45. Did Christ seem to think of suffering as a punishment?

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12. SUGGESTIONS FOR TEACHERS

1. First inquire what the pupils mean by "happy." Some may think it means care-free, fortunate, without responsibility or sorrows. In this connection ask whether God wanted Paul to be happy, and read 2 Cor. 11: 23-29 and 12: 7-9. There seems to be a kind of happiness which is not dependent on what we call "good fortune." This is the kind of happiness God wants us all to have. Why the other kind of happiness is so unevenly distributed is often hard to understand.

2. The way of the transgressor is often hard. Wrong-doing often brings public disgrace and punishment. When it brings no outer punishment, it destroys people inwardly and deprives them of the best things. Note the striking passage near the end of Ruskin's first lecture, contained in *Sesame and Lilies*, on the Scythian custom of feasting the dead.

On the other hand, the way of the promising candidate is often hard. When we discover boys or girls who seem likely to become good football players or debaters or musicians, we make life harder for them by increasing their practice and giving them difficult things to do. God gives us hard exercises because he thinks we are capable of them.

3. Examples are, the sentinel or switchman asleep at his post, the man who "corners the market," the nurse who gives the wrong medicine. After the pupils have given their opinions, ask them what they think the world would be like if God always punished people promptly and strictly in proportion to the wrong they had done. If we all were perfectly sure that we could never get away with wrong-doing, we should be good for prudential reasons. We are permitted for our own good to let other people cost us something, to carry our own burden and a part of others' also. Boy Scouts do not pick up the smallest loads, but take pride in doing more than their share. One of the principal reasons for not doing wrong is that it almost always hurts others even if not ourselves.

4. In some cases the connection seems plain; in others not. Vice may ruin health and extravagance reduce to poverty. On the other hand, suffering does not seem like punishment because (a) it is so often out of proportion to wrong-doing; (b) we ought not to be virtuous only on account of punishment; (c) suffering often brings out the finest character; (d) we have immortality in prospect.

5. Matthew 5:45 seems to teach that God gives blessings to all and not merely to those who are good. In Luke 13:1-3 Christ expressly teaches that accidents are not retributions for evil-doing. In Mark 10:45 he says that he expects service even to the giving of life for the sake of others, and holds himself up as an example. He tells his disciples not to think about high positions, but rather about serving others, even though it may cost much. He found a satisfaction in this that was far higher than what people usually call happiness.

This discussion should help to build up a philosophy of life which is more sensitive to the sufferings of others and less to our own.

Pupil's Assignment

13

HOW VALUABLE IS A LIFE?

Mary and Tom had an uncle who was a doctor. He told them about infecting a guinea pig with tuberculosis in order to study the disease. Mary said she thought it was horribly cruel to do such things. Tom thought it was all right if it helped to save human life. Even men risked their lives in experiments sometimes, and great numbers of them let themselves be killed in a war to save their country. Mary said she thought there was something the matter with a world where it was necessary to treat animals and men that way. People ought not to let animals be tortured and men killed in order that they might be more comfortable.

1. Most Buddhists believe that it is wrong to take the life of any animal. Is this better than the Christian view? Why or why not?

2. Which of the following things justifies a man in risking his life: (a) discovering a disease germ; (b) manning a life-boat; (c) making a fortune to leave to his family; (d) reaching the top of Mt. Everest; (e) taking Christianity to savage people; (f) resisting invasion of his country; (g) nursing infectious diseases; (h) acting as a military spy; (i) taking part in a military expedition? Which three are most important?

3. Try to find out all the ways you can in which animals and men risk or sacrifice their lives for our welfare.

4. What difference should it make to us that all these sacrifices have been made in our behalf?

5. Read John 12:24-25. What did Christ think of risking his life?

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13. SUGGESTIONS FOR TEACHERS

This assignment offers a different approach to the same general subject as the preceding.

1. The Buddhist attitude towards animals is in many ways worthy. We tolerate much needless and cruel taking of life—live pigeon shoots, breeding foxes for hunting, much killing for plumage and furs. On the other hand, it seems right to kill noxious animals and others when needed for food. Some Buddhists would not even kill mosquitoes.

2. This will indicate the ideas the pupils have on relative values. The first two questions may be treated briefly.

3. Animals sacrifice their lives for us to supply food, furs, tusks, plumes, sport, scientific experiment, success in battle, etc. Men risk their lives as soldiers, aviators, life savers, firemen, etc., and in occupations that shorten life, such as mining, stoking, manufacturing that involves handling poisonous materials, overwork during childhood, etc. Douglas, Hitchcock & Atkins, in *The Worker in Modern Economic Society*, state that seventeen per cent of American workers are at present working under conditions more or less injurious to human life (p. 436), and quote a table of estimates showing the probable accident rates for 1916 as follows: Metal mining 3.41 per 1,000; coal mining 3.02; as against .25 for general manufacturing; .35 for agriculture; .75 for watchmen, policemen and firemen. This means that it is seven times as dangerous to be a miner for metals as an agriculturist, and four times as dangerous to be a coal miner as a policeman or fireman (p. 402). Our necessities and comforts are produced at considerable risk.

4. If we buy we expect our money's worth. We do not consider it optional whether others shall pay us what they owe us. Those who give short weight are despised and prosecuted. It is our business to repay to society all that has been spent for our benefit. We never can return to

individual workers what we have cost them, but we can try to do for them as a whole. We should choose a life work that does others good, not the one that is most agreeable or profitable for ourselves. The fact that other lives have been sacrificed for our welfare puts us under permanent obligation.

5. Read John 12: 24 and discover, first, whether the pupils catch the idea of the new life and fruitfulness of a grain of wheat through its burial. It is one of the great figures of speech of Christian thought. Why should Christ have said such words? He evidently was looking forward to his own death and he felt uplifted by the thought because he believed that his death would be a benefit to the world. He saw some people looking out for themselves at the expense of others, some who were being oppressed for the sake of others, and some who were willingly making sacrifice for the good of others. These last he felt were living the best sort of life.

Read verse 25. His own work was leading him to the cross, but he went willingly. Some of the early Christians were most interested in the fact that the sacrifice of Christ made it unnecessary to sacrifice animals any longer. But there is a higher kind of sacrifice than that of animals, which Christ sought to increase rather than to abolish, the sacrifice of ourselves in different ways for the sake of others. Because he suffered so much he expects us to be willing to suffer more for the good of others. Those who refuse to do anything of the sort are missing the best life.

The word sacrifice should not lead young people to emphasize in their minds the discomfort and deprivation of the Christian life. But they should come to have increasing realization of the fact that everything that is worth while costs something, and that those who wish to make their lives count must learn to take satisfaction in achievement that may demand sacrifice.

Plans may grow out of this discussion for paying in part our debt to the class of workers who have helped us.

Pupil's Assignment

14

WHY DO WE GO TO CHURCH?

Tom Sharp could not see that he got any good from going to church. He had to sit still in a stuffy building, listening to sermons that were often over his head. He simply did not enjoy it and was sure that so long as he felt that way, it would do him no good. A person could be just as near God riding or walking in the country as in church, and besides would be better off in the fresh air. Mary said that the building was not as stuffy as the movie theater which Tom visited often, and that sermons often made you feel better even when you did not altogether understand them. Tom refused to believe that a sermon did any good unless it was understood.

1. What do you think of Tom's reasons for staying away from church?
2. If he did not enjoy going to church and seemed to get no good out of it, what would you advise him to do? What reasons would you give?
3. Are people just as near God when riding or walking as in church? Why or why not?

4. If Tom owed it to his health to get plenty of fresh air and exercise, what did he owe to his spiritual life?

5. Read Luke 8:21. What has this to do with going to church?

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14. SUGGESTIONS FOR TEACHERS

This question is somewhat similar to No. 2, but emphasizes church-going in particular instead of Sunday observance in general. There is room for plenty of discussion on both issues.

1. Encourage the pupils to speak with the utmost frankness on this question. It is highly important that we should know just what they are getting out of our church services. Many of their criticisms may be very well founded. Church services in general are far from ideal in furnishing spiritual stimulus to girls and boys in the lower teens. On the other hand, it is interesting to discover how youngsters respond to things which we might consider unattractive to them.

2. If Tom had said that he did not enjoy his meals and seemed to get no good out of them, what would you tell him? Certainly not to stop eating altogether. The trouble might be that Tom ate too much sweet stuff between times, or that he did not get enough exercise, or that the meals were badly cooked and not appetizing. Church will seem pretty slow to a person who goes to the movies every day, or who never makes any effort to do the right thing. But sometimes it does not provide the kind of food we most need. Then we must get this food somewhere else. We all need what the church tries to give us.

3. People may be just as near to God when riding or walking, but are not apt to be so unless they have undertaken to ride or walk for that purpose. God draws near to us in response to our effort to draw near to him. Our attendance at church does not insure that we shall make the effort, but it at least removes us from certain kinds of distractions. Out in the country our attention is much more apt to be diverted. Moreover, at church other influences help us. On a walk we should have to depend entirely on ourselves. The people who say they prefer to worship in contact with nature, for the most part do very little worshipping.

4. Help the pupils to realize that spiritual vigor demands thought and effort. We need to raise up a generation of Christians who can feed themselves spiritually, and who will not go unfed if their preacher happens to be unedifying. Discuss the importance of private prayer, of profitable reading, of association with persons whose influence is stimulating, of attempts to have fellowship with Christ in daily life through service, of avoidance of things that destroy desire for the best.

5. Read Luke 8:21. What has this to do with church-going? Some persons might consider it an encouragement to stay away from church, but how are we to *hear* the word of God? We have constant opportunities for action which are poorly met because we do not have in mind Christ's principles to apply to them. We need to learn these principles. The church service is supposed to help us to understand these and bring us into the state of mind in which we shall be more inclined to put them into practice. The person who goes to church and makes no effort to understand and be influenced misses the main point. One who goes for light on some personal matter and does not get it should try to find guidance in some other way. We may hear the word of God through books, or conversation, or reflection. Many hear it in church.

The outcome of this discussion should be a desire to get more from our Christian observances.

Pupil's Assignment

15

WHY SHOULD A CHRISTIAN GET MORE OUT OF LIFE THAN OTHERS DO?

Tom had decided to become a Christian and join the church, but he did not find the Christian life very inspiring. He had been led to believe that when he once made up his mind his feelings would be different, but they seemed very much the same. He got so little out of the church service that he went with reluctance. He said his prayers regularly, but felt they were only a form. The ideas that were expressed in hymns and public prayers did not seem to fit his case. They spoke of experiences he had never had. He read the Bible occasionally in an aimless way, but could not get very deeply interested in it. He watched his parents who were both church members. They were upright people who commanded his respect, but he was unable to discover that they especially enjoyed their Christianity or that it made them very different from what they otherwise would have been.

Tom did not become melancholy over these things. He was a healthy, active boy who got a lot of satisfaction out of life. He could not help wondering, however, whether being a Christian really made as much difference to some people as they said it did.

1. Was there anything the matter with Tom's experience, or was it what might be expected for a boy of fourteen?

2. Whose fault was it that he did not get more happiness and help out of his Christian life?

3. In what way is the life of a boy (or girl) of Tom's age different after he decides he will try to be a Christian? What

has a boy (or girl) of Tom's age a right to expect from living the Christian life?

4. What has Christ a right to expect from such a boy or girl?

5. Read Luke 13:23-30. Does Christ seem to think that people would find the Christian life easy?

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15. SUGGESTIONS FOR TEACHERS

This discussion may be postponed or omitted if the former one covers the ground. On the other hand, it may be needed to clinch ideas.

1. Young people at this age are naturally reticent about their inner experiences. Those least reticent are not always helped by encouragement to declare themselves. The value of the discussion will depend on its thorough sincerity. Criticism of Tom's case may indicate sufficiently how the pupils feel.

2. It is natural for individuals to conclude that the unsatisfactoriness of their Christian experience is altogether their own fault. Certainly none of us can claim to have done all he could. But it may be well for young people to realize that in many cases the main difficulty is in unpropitious surroundings that ought to be supplemented. Many youngsters languish in uninspiring meetings, who might receive a new start if they attended some of the special gatherings for young people, or visited some of the many interesting forms of Christian work. Almost any one will go stale on an oatmeal and prune diet all the year round. We all need encouragement to reach out for more memorable Christian experiences.

3. This question suggests an interesting investigation for teachers which should be pursued for a long time. The present discussion offers a good chance to learn.

Boys and girls of fourteen are for the most part very mediocre debaters and tennis players and musicians. There are many abilities and tastes which they may later develop to a marked degree which as yet afford them no special satisfaction. It would be, however, unfair to conclude from their present experience that they would never make good debaters or tennis players or musicians, or that they would not some day derive the keenest enjoyment from these pursuits. Some of the most rewarding activities of life, friendships, artistic

tastes, creative work, are practically sealed books to the average boy of fourteen. How foolish it would be for such a boy to neglect all further opportunities to improve himself along any of these lines, on the ground that he had discovered that there was nothing in them.

4. Christ has a right to expect the attention which any large and worthy pursuit would require. The activities mentioned above demand thorough practice in spite of periods when no improvement is evident. Of one thing we are assured by Christ, that his discipleship is worth everything we can put into it.

5. Read Luke 13:23-30. Christ does not seem to think that people will find the Christian life easy or altogether enjoyable. When he tells us to strive, he means, first, that such a life is worth effort, and second, that it cannot be had without effort. Undoubtedly, we often make Christian living unnecessarily dry and unattractive, but there is no such thing as making it easy. We should do everything possible to help young people to find present satisfaction in following Christ, but at the same time encourage them to face the trials that must inevitably come.

Pupil's Assignment

16

WHAT IS YOUR IDEA OF HEAVEN?

Tom said that from all he heard of heaven he was afraid he would not find it very interesting. Angels did not seem to do anything but sing and play the harp, and he thought he would get tired of that very soon. He wondered whether he would know about how things were getting along at home. Mary said he ought not to talk that way. He ought to be glad enough to get to heaven at all. Every one would be happy and there would be no trouble. There would be wonderful things to see and great people to listen to. Those who cared for the right things would find plenty that was interesting. She did not believe any one would want to know what was going on back home.

1. What is your idea of heaven? Is it more like Mary's or Tom's?
2. What practical difference should it make in our daily lives whether we believe in immortality or not?
3. What practical difference should it make in the way we treat other people, and why?

4. Do you think that in the next world we shall be interested in what goes on here? Why or why not? Read Luke 15:7.

5. Read Luke 9:24-25, 12:4. What do you think these sayings imply?

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16. SUGGESTIONS FOR TEACHERS

The aim of this assignment is to find out whether the next life has any practical place in the thinking of young people.

1. This question should draw out ideas. The teacher should make mental note of every remark. While pupils are not likely to describe their own thoughts on such a subject, they will criticize the views of Mary and Tom. Many trends in recent thinking fail to harmonize with the traditional views of heaven, so that many persons have lost much of their interest in the subject because it does not fit into their ordinary view of life. To many who profess to believe in the future life, it has become pallid and shadowy. It needs to be presented to the imagination in new terms.

2. The answers to this question will probably indicate that the idea of immortality does not function very actively in the minds of pupils of this age. Immortality represents an idea that the highest things are the most enduring. It is more than an egoistic desire for continued personal existence. If progress survived indefinitely it would be worth while to live nobly for the sake of contributing to it, even if we had no consciousness of the outcome, just as soldiers die gladly to win a victory. But if there is no immortality the human race will finally come to an absolute end and all consciousness will disappear from the material world. This reason may be entirely too subtle for the boys and girls to appreciate, but they should be able to get the idea that high moral values are eternal and therefore worth the most effort. We do right because right is the most worth-while thing in the world, more real and permanent than anything else.

3. If there were no immortality it would not be a serious thing to dislike many other people, as we could probably succeed in avoiding them most of the time. But if we shall have to spend eternity with them, the only thing to do is to learn to love them. Heaven would be an awful place for a

misanthrope or an exclusive aristocrat because he could not escape from people whom he had despised and shunned in life.

It is a light matter to make a pencil mark on paper, since it can be rubbed off. It is different to scratch a pane of glass with a diamond, because the marks will remain permanently. So we should take care not to leave on immortal persons marks that will hurt their characters for all time.

4. It will be interesting to note how minds work on this question. Inquire how much interest the pupils think people in heaven would have as to who won the World's Series. Such a question might help them to estimate what things will seem interesting to persons with the heavenly vision. Luke 15:7 indicates that those in the other world have an intense interest in the moral welfare and progress of this world. They feel this way because they are in a position to appreciate what things have the most real significance.

5. The passages represent this physical life as of comparatively small importance compared with doing the right thing. What happens after death is a matter on which we have no direct knowledge. But Christ assures us that the future of those who follow him is in every way better than what we know here.

! This assignment may lead to some helpful personal conversations.

WHAT DO YOU LIKE BEST?

Tom said he did not see why people cared for high-brow music and poetry. He liked jazz and comic songs and detective stories, things that had some pep in them. When people let on they liked classical music and literature they were probably trying to show off. He could not see how any one could really prefer such sickly stuff. Mary said that her teacher had told her that if you took pains to cultivate your taste you would get tired of jazz and comic songs, and really like good music and poetry better. She said there were some pieces of music and poetry that she had gone over many times because her teacher said they were fine, and which she now liked the best of all. Tom replied that he hoped he would never get to be like that.

1. What is the harm of liking jazz and detective stories better than classical music and poetry?

2. Can we help what we like? If so, why? If you are not interested in the Bible is there any use in trying to be?

3. Which of the following things are most worth learning to like: (a) stamp collecting; (b) Shakespeare; (c) good music; (d) playing tennis; (e) nature study; (f) stylish clothes; (g) George Eliot's novels; (h) taking responsibility; (i) bridge; (j) reading the Bible; (k) lives of people who have accomplished great things; (l) exciting novels; (m) standard works of art? Pick out the five you think are most worth while.

4. How long does it take to tell whether a thing is really worth liking? Can we depend on our own unaided judgment, or do we need some help in the matter?

5. Read Matt. 6: 19-21. What reason do you think Christ means to give for taking trouble to like certain things?

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17. SUGGESTIONS FOR TEACHERS

1. The teacher will make a mistake if he condemns jazz or detective stories. It is natural and wholesome for all youngsters to like such things, and many persons retain this liking all their lives. It is natural and right for little girls to be fascinated with paper dolls, and small boys with toy locomotives. But young people of sixteen whose tastes have not advanced beyond paper dolls and locomotives would be considered cases of arrested development, and the same may be said of persons who never enjoy any music but jazz or any literature but detective stories. Individuals differ widely in their capacities, but there is general testimony that greater satisfaction is ultimately found in the sort of music and literature that does not appeal to cruder tastes and which requires some effort for appreciation. In most cases the more elementary enjoyments after a while begin to show what is called "the law of diminishing returns." Paper dolls have to become more elaborate and locomotives more expensive in order to hold interest, and finally the whole thing may blow up and become tedious. If this does not take place, something worse happens, in that interest in higher enjoyment is blocked. On the other hand, it is generally found that what we call more cultivated tastes do not wear out in this way, but rather grow. Warn against affectation, but urge the pupils to give themselves a chance to come to like the admittedly great masterpieces.

2. We cannot altogether help what we like, but we can influence our likings by exposing ourselves to the best things. Tastes can be acquired, sometimes only after considerable effort. Association with people who like the most worthy experiences is a great help. Many are not interested in the Bible because they have never given themselves a chance to get interested. Some have failed because they went about the matter in the worst way. Most of us need guidance in learning to like things.

3. Have the pupils explain why they would choose certain of the things mentioned rather than others. Differences of opinion should be discussed.

4. The things that are at once involuntarily attractive usually pall before long. A music dealer remarked once that his greatest sales were in pieces that were red hot for three months and then dead. First impressions are often misleading. In deciding whether a book is worth reading, one might go over the first three pages or ask some one who had read the entire book. The more important the matter is, the more it is desirable to consult those who have had experience with it.

5. Read the Bible passage. Christ warns us against spending our time and thought on things that do not last. Our interests become wrapped up in these things and when they are gone we have nothing left that we care for. A little boy received five dollars as a birthday present and insisted on spending it all on toy balloons. For a while it was great fun to have so many, but the next morning they were all flabby and of no use. Many older boys and girls are almost as foolish. At the time when they might be forming worthy interests they are "just crazy" about some fad long enough to distract them from something important in their lives. The harm is not in enjoying the lighter things, but in letting them interfere with learning to enjoy things of more account.

If we wish to learn to like these things that are most worth while, we must begin by putting some effort into them. By thus cultivating our tastes for these things we are shaping our own future.

The outcome of this discussion should be more earnest effort by individuals to take pains to like what Christ would have them like.

Pupil's Assignment

18

WHICH KIND OF FREEDOM WOULD YOU CHOOSE?

Mary and Tom made up their minds that young people were given too much to do. It seemed a shame to let such a lot of time be taken up with school and studying lessons outside. The thing ought to be made less of a grind. Then there were French lessons and music lessons and church-school lessons. Even games meant a lot of work. Football and baseball and basket ball and tennis all needed practice when any one wanted to play them well.

One day when Tom was feeling rather discouraged by all the things he had to do, he met a tramp in the woods. He asked the tramp what he did. The tramp said he sat around and smoked when he could get any tobacco, and moved along to beg some food and find a place to sleep. Tom asked whether he had to do any work. The tramp replied that he did not work very often; only when people were too stingy to give him a meal without it. Tom thought it would be interesting to be free to do just as one chose. The tramp answered that there was not much choice of things to do, and that he did not bother about things being interesting so long as he was comfortable. Sleeping in barns was sometimes so hard on his rheumatism that he was tempted to go to the poorhouse, except that they had too many rules there. Tom asked whether there was anything else he would like better. The tramp said he would like to be rich so that he could spend his time at Palm Beach.

1. What was the tramp free to do that Tom was not? What was Tom free to do that the tramp was not? Which kind of freedom would you prefer? Which kind of freedom would mean more to you as you grew older?

2. How could the tramp have enlarged and improved his freedom? Would Tom's freedom have gradually increased if he had lived like the tramp?

3. Does freedom mean the liberty to do the easiest thing or does it mean something else?

4. How do you acquire freedom in playing tennis, drawing, public speaking, thinking out plans?

5. Read Matt. 7: 13-14. What rules does Christ give for deciding what is worth while?

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18. SUGGESTIONS FOR TEACHERS

1. Sum up the case for Tom and that for the tramp. Note that Tom was free to live in a comfortable home, take his place at the family table three times a day, sleep in a well aired bed, associate with pleasant people, attend school, join in many games, receive invitations to entertainments, look forward to college, business or professional life. The tramp was not free to do any of these things. He was free to do as he chose, but not free to choose anything worth while. His freedom to do as he chose had destroyed his ability to choose. Every year his freedom was diminishing because his abilities and character were deteriorating. Every year that Tom lived his abilities and opportunities would increase.

2. The tramp was a long distance down the easy and broad road to destruction. His only hope would be in a sharp right-about-face, giving up his freedom to be lazy, etc. By starting to work to improve his powers he might have made for himself a place in society which would have enlarged his effective liberty. If Tom started to live like the tramp, yielding to every impulse along the lines of least resistance, he would gradually lose the ability to make worthy choices, and his outlook in life would steadily shrink.

3. Doing the easiest thing seems like freedom at first, but it destroys the ability to do hard things and makes even easy things seem hard. Hard things when mastered become easy and are instruments to larger freedom.

4. Freedom in playing tennis comes from elimination of awkwardness and inaccuracy. As we learn each point of the game we are set free to learn other points and finally attain full freedom of style and strategy. Freedom in drawing is not the ability to cover the paper with meaningless scribbles, but to control strokes so as to express the effect one wishes. Freedom in thinking out plans means the possession of a lot of ideas from which to select, and judgment in using the most

appropriate ones. Acquiring the ideas and developing the judgment demands practice. In general freedom means the control of our muscles and impulses by our best ideals.

5. The Bible passage speaks of two ways, one of which always requires some effort and the giving up of certain things, but which leads us into the better life; while the other is altogether easy, but leaves us worse off. Call for illustrations of these two ways. Make it clear that Christ does not advise the narrow path merely because it is hard, but because it brings us much more real satisfaction. People finally come to enjoy climbing a mountain more than sliding down into a valley, and they find the end of one trip an immense improvement over that of the other.

This discussion should help young people in forming a philosophy of life and may lend itself to a number of individual projects.

Pupil's Assignment

19

WHAT IS REAL LIBERTY?

Mary was singing "My Country, 'Tis of Thee," with great expression, especially when she came to the references to liberty and freedom. Tom said he could not see why people made so much of America as a land of liberty. In the days when the hymn was written it might have been different, but nowadays there were too many rules. Uncle James told him that the Fourth of July was a very tame affair compared with what it used to be. One Fourth when he was a boy, Uncle James shot off \$50 worth of firecrackers, some of them nearly a foot long, and \$100 worth of fireworks.

Moreover, policemen were always after people who tried to have any fun. They made a great fuss about traffic rules, so that it was hardly any pleasure to drive a car. The other night Tom and some friends made just a little noise up in the gallery of the movie theater, and the management threatened to put them out.

Tom was discouraged to notice that things that no one wanted to do were perfectly free, while things that one felt most like doing were apt to be restricted by rules. He found it hard to enjoy Mary's singing.

1. Traffic rules restrict liberty. Should we be better off without them? If the legislature offered to pass a special law exempting you individually from traffic regulations, would you take advantage of it?

2. Why should a law prevent boys from having all the fun they wanted with firecrackers? Why can't managers of movie theaters be good-natured over a little disturbance?

3. On what grounds have laws a right to interfere with

personal liberty? Have they a right to restrain individuals from injuring themselves? If so, why?

4. What is the difference between liberty and license? What is your idea of a liberty that is most worth while?

5. Read John 8:31-32. Does Christ think of liberty as freedom from all rules?

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19. SUGGESTIONS FOR TEACHERS

1. Traffic rules are a democratic attempt to distribute liberty in the best way for the general good. Sometimes they are for mutual good, for instance, the rule for passing approaching cars on the right. Imagine the difficulty in driving if one never could take for granted on which side an approaching car would pass. Neither the rules nor their enforcement are always ideal, but we could not get along without them. If one were free to violate the laws, it would still be well to observe them because (a) special privilege is not a good thing in a democracy, (b) there would be a strong temptation to take risks and therefore a greater likelihood of accidents, (c) we should probably cause inconvenience to others, since persons with privileges always treat themselves with too much consideration.

2. The pupils may know little about the old Fourth of July, but some of the elders may be able to furnish testimony. Firecrackers wasted a lot of money and every year did a large amount of damage. We have discovered much better ways of celebrating the birth of national independence. As to movie theaters, people pay to enjoy an entertainment and should be free to do so. Freedom to create a disturbance deprives other people of the freedom of enjoyment.

3. The idea of democracy is that every one shall count for one. Laws are supposed to distribute liberty. When they cannot benefit all, they should first consider the majority, but take the needs of minorities into account as far as possible. Laws try to see things impersonally and without prejudice. They should impose only the restraints which perfectly wise and patriotic citizens would put on themselves.

If a person is a citizen he has duties to the state. By injuring himself he is destroying state property. We should call a horse that kicked himself lame, vicious. A citizen who injured himself would be still more vicious.

4. License is freedom to do that which is easiest; liberty is freedom to do that which is most worth while. Self-control conquers license and brings liberty. The ideal liberty would be intelligent, efficient and unselfish.

5. Note that Christ thinks of freedom as something which is gradually achieved. It is necessary, first, to continue practising his words. This experience leads to an understanding of what truth really is, and in this truth we find freedom. A great painter might say: "If you practise according to my instructions you will come to appreciate what art is, and this appreciation will give you a capacity for enjoyment that you could not get in any other way." So Christ tells us that obedience and practice come first, understanding comes next, and real freedom in Christian living comes last. Those who are not willing to obey Christ's words can never know what they really mean, nor the satisfaction of true liberty they bring.

This discussion should help to clinch the impressions of the preceding one.

Pupil's Assignment

20

SHOULD THE NEEDS OF THE WORLD CONCERN US?

Mary said she did not like to read accounts of people in great poverty and distress. There was nothing you could do about such things unless you were very wealthy, and it only made you uncomfortable to know about them. She supposed that it ought to be somebody's business to keep track of such cases and try to help them, but there was no use for other people to spoil their appetites thinking about all the trouble that poor people had trying to get along.

Tom said he thought it would be better to get used to such things. As long as things were as they were a lot of people were bound to be poor, and you could hardly help knowing more or less about it. If you just took for granted that things must be so, you would after a while quit minding it and your appetite would be all right.

1. Is there any use in knowing about trouble in the world if you are not wealthy enough to give a large amount of money to help?
2. Ought it to spoil one's appetite to know about the poverty in the world? Why or why not?
3. So long as one subscribes to the Civic Federation, or other like organizations, and contributes regularly to church collections, is there any need to know about the work they do?

4. Was Tom's suggestion a good one? How would you criticize it?

5. Read Luke 16: 19-31. What did the rich man evidently think of Tom's suggestion? What did Christ think of the rich man?

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20. SUGGESTIONS FOR TEACHERS

1. We may at once admit that young people should not be called upon to bear the heavy burdens of the world. Little children are not informed of family troubles. It is unfortunate for growing boys and girls to feel the weight of great cares and sorrows. Young life is sensitive and may easily become morbid by brooding over misery. These are certain things which it had better not know.

On the other hand, youth is the time when many life interests and sympathies are formed. Those who are absolutely sheltered from the trouble of the world may become like Marie Antoinette, who when told that the people had no bread to eat, asked why they did not eat cake. There are many men and women who are callous towards the suffering of the poor because they grew up to consider that such things were no concern of theirs. Even if young people could do nothing now to help decrease poverty, they should prepare for what they can do later. To neglect at present any thought of the trouble caused by poverty would be to run the risk of failing to respond to it when they are older.

Moreover, it is not true that we can do nothing to help because the needs are so vast in comparison with our means. We would not urge doctors to give up their practice even if there were only a very few in all the world. Every little that is done helps just so much. Individuals can learn to help other individuals, and groups can accomplish more by co-operative effort. We may form habits of giving and of being interested in other people that will be fruitful both now and in later life.

2. Knowing about the poverty in the world ought to spoil some kinds of appetites, the appetites for waste, extravagance, indulgence, and idleness. It ought to make us less willing to be careless about money and dependent upon pleasure. On the other hand, it ought only to sharpen our appetites for making ourselves good for something. When Abraham Lin-

coln as a young man came into contact with slavery, it did not destroy his taste for any wholesome enjoyment, but it did give him an increased motive for being of some account, so that some day he might "hit that thing and hit it hard."

3. The greater the need, the more important it is that efforts made to meet it should be directed to the best advantage. We are told that even if all the wealth in the world were divided evenly we should not all be well off. At the same time money flows freely for all sorts of unnecessary luxuries and for things good in themselves, but of minor importance. There seem to be strong reasons why the funds available should be invested in the best possible way. Therefore, we should begin early to consider various objects, and get into the way of distributing our gifts intelligently to the things that are most needed. We are responsible, not merely for giving away a certain amount of money, but for placing it to the best advantage.

4. There is such a thing as becoming permanently callous on some subjects, losing the ability to care about them or be stirred by them. This is not because people are born that way, but because they have neglected the cultivation of interests. People who know about wrong and do nothing to right it finally get hardened and actually unable to feel deep concern. It is a terrible thing to take the risk of becoming like this.

5. The rich man in the parable is a good example. It may be well to read the whole story. He came from an orthodox family who were acquainted with Moses and the prophets. He was apparently of an affectionate nature, as he was concerned about the welfare of his brothers. He did not drive Lazarus away nor urge the dogs to bite him. He simply took Tom's advice and got so used to Lazarus and his sores that his appetite was not in the least affected. Christ gives him the severest punishment that people of his day could imagine.

At the close of the discussion suggest that the pupils make a special effort during the following week to find out all they can about the trouble in their own community or locality due to poverty. If this suggestion is adopted, distribute assignment No. 21. Explain just what is wanted.

Pupil's Assignment

21

HOW CAN WE IMPROVE CONDITIONS?

We decided that young people ought to know something about the trouble in the world due to poverty, and also about the causes to which money is contributed:

- (1) In order to cultivate an interest in such matters at a time when our life interests are being formed.
- (2) To learn to give to important needs by beginning to give now.
- (3) To form habits of distributing our giving in proportion to the importance of needs.
- (4) To learn to avoid extravagance and waste.
- (5) To live with a greater sense of the responsibility of our privileges.

1. Make a list of the kinds of misery and trouble and suffering in this world due to poverty that you think young people ought to begin to know about. Arrange these in what seems to you their general order of importance.

2. Bring in any information you can find on any of these subjects you have mentioned. Look around town. Consult your parents and others. Talk to people who are having a hard time. See what you can find in newspapers, magazines, or books. Use every other way you can think of. Try to explain the causes of the trouble.

3. Be prepared to tell how you found out what you did and to suggest how you might find out more.

4. Suggest what any of us might do in view of this information. These questions will demand work during the week.

5. Read Luke 7:18-23. What kind of work did Christ seem to think was appropriate for the Messiah?

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21. SUGGESTIONS FOR TEACHERS

In the preparation for this discussion the teachers should study the conditions in their own community and also read on the subject. Such books as Fitch's *Causes of Industrial Unrest* (pp. 52 ff.); Devine's *Misery and Its Causes* (pp. 65 ff.); Douglas, Hitchcock & Atkins' *The Worker in Modern Economic Society* (p. 317); and Atkins & Lasswell's *Labor Attitudes and Problems* (pp. 271 ff.) will furnish information. Instances that have come under personal observation should be collected.

1. It may be worth while to begin by calling for a list of the different kinds of trouble in the world such as disease, insanity, crime, delinquency, vice, cruelty, fear, etc. Note that while many of these are not necessarily connected with poverty, they are often promoted or aggravated by it.

2-3. Rehearse all the information that has been collected. Have ideas in your own mind that will interpret the significance of the facts presented. It will be well to call attention to the extent of poverty in this country. Mitchell, King & Macaulay, in their monograph on *Income in the United States*, estimate that eighty-six per cent of the population of the United States have incomes of less than \$2,000 a year, while only one per cent have incomes above \$8,000. Of the total wealth, it is estimated that sixty per cent is owned by two per cent of the population, and that sixty-five per cent of the population own not more than five per cent. Fitch (op. cit., p. 55) gives an idea of the standards of living. No one would claim that this wealth is distributed altogether according to justice. Many inherit wealth which brings with it opportunities for education, training, obtaining advantageous positions in business, etc. To profit by these things demands effort, but many who would be both willing and able to make the effort are deprived by poverty of the opportunity. Concerning disadvantages connected with poverty, note Douglas, Hitchcock & Atkins, p. 317, and Fitch, p. 58, in regard to the

increased death rate. Many types of employment in which the poor have to engage are enervating and otherwise undesirable. In cases of sickness there are no resources in reserve (cf. Devine, p. 60). The poor have less of education and cultural advantages, they have less of home training, due to the fact that parents are away from home earning wages. The children of the poor are exposed to many undesirable associations. Facts regarding the local community should be presented. These illustrations should be concrete so as to appeal to the imagination.

4. The practical suggestions should include a determination to get rid of prejudices in approaching economic problems; to learn through reading, observation, and personal contacts more of the conditions imposed by poverty; to seek to form friendships with those in different economic circumstances; to keep these conditions in mind in all our use of money.

5. When John asked whether Jesus was the Messiah, he he did not receive in reply a discourse on theology, but an exhibition of helping people in distress. The last thing Jesus mentioned, evidently the most important thing in his mind, was that the poor have the gospel preached to them. He was deeply concerned about this. If he came to earth today he would make us feel ashamed that we think so little of their welfare.

If any group projects arise out of this discussion, see that they are entered into with a democratic spirit of fellowship.

HOW CAN WE IMPROVE CONDITIONS?

Two boys were of exactly the same native intelligence and ability; both were of average grade. One had poor parents, and his father died early, so that he had to work and help the family from the time he was quite young. He had so much to do outside and such poor arrangements for study that he fell behind in school. A serious illness set him farther back. As a result he finished only six grades of school by the age of fourteen, when it was legally possible for him to stop. He was compelled to take jobs which brought immediate pay, but no prospect of promotion. Consequently, when able to undertake a man's work he was only an unskilled laborer with monotonous tasks and frequent unemployment. Life for him will always be a struggle. He looks forward to old age with dread.

The other boy was of a well-to-do family. He was sent to the best schools and given home encouragement to study. A serious illness in his case did not set him back because he had a tutor during the summer. He went to college and made friends who helped him when he went to work. Though only of average ability, the aid of relatives and friends opened to him good business positions which, together with inherited wealth, has made it possible for him to retire at the age of forty and live comfortably.

1. Which of the following reasons do you think offers the best explanation for the different positions of these boys:

- (a) It is the will of God which should be accepted thankfully and with resignation.
- (b) It is the difference between good and hard luck, for which no one is to blame.

(c) It represents a state of things which is not ideal, but any attempt to change it will probably be for the worse.

(d) The present system is unjust and should be changed altogether. These things should be studied by experts, and public opinion created to support laws that will reduce inequalities.

2. Some working men feel that the Christian church in general is not their friend. How would you explain this?

3. What attitude do you think the church ought to take towards inequalities of wealth?

4. Under these circumstances, what do you think Christ expects of Christian young people today?

5. Read Luke 6:20-26. Why do you think Christ had so much sympathy for the poor?

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S. A. Weston

22. SUGGESTIONS FOR TEACHERS

This assignment follows up the preceding one.

1. Have the pupils explain why they hold the opinions they do. Debate in a spirit of desiring to incorporate the truth in other viewpoints should be encouraged. Reasons that seem most plausible for each view should be summarized on the blackboard.

The following suggestions may be included: (a) There are individual changes in fortune due to causes (such as fire, earthquake, or flood) which are beyond human foresight or control and should be accepted with resignation or thankfulness. (b) In making money there is a great deal of what we call "luck," for which we may be able to blame no one in particular, but which we should try to correct by insurance, mutual aid, and better laws. (c) Modern economic systems are exceedingly complicated and demand more than good intentions in revising them. Every economic change for the better has so far cost some persons dearly, so that the mere fact of immediate hardship for some does not prove that a change will not work ultimate good. (d) It is a mistake to sneer at persons who wish to change present arrangements, as soap box orators, Bolsheviks, etc. The proposals that are made vary greatly, but some are supported by the keenest and most earnest minds today. Many things we accept today as matters of course were once denounced as revolutionary. Young people who look forward to education should certainly include in it a study of economic problems, so that they may support a more enlightened public opinion.

2. The word "church" means to some people fine buildings attended by well-to-do and well-dressed people. Plain people in workingmen's clothes feel out of place. Even when courteously treated, they do not feel at home in the life of the church. They recognize that wealthy people who contribute most to the expenses are apt to influence the attitude of the preachers

and members, that the general traditions of churches are conservative on economic questions. Workers see that people who live rather extravagantly are welcome in churches and are seldom rebuked. Some of the persons who have taken the greatest interest in the welfare of workers have not been church members.

3. If its membership is drawn from the comparatively well-to-do, the church should make a special effort to appreciate the viewpoint of workingmen. It should emphasize the responsibility of wealth in the sight of God. It should urge its members to study these problems and be active in efforts to improve conditions.

4. Young people should recognize that this is a question of increasing importance which the present generation has neglected, and which the rising generation must consider more carefully. They should try to free their minds from prejudice and get what information they can.

5. Read the phrases in the Bible passage relating to the poor and rich. Does Christ mean that all poor people are blessed just because they are poor, or that rich people are accursed because they are rich? What he seems to say is this: "Even those who are poor are blessed because they are offered the kingdom of God. Woe unto you who think that riches are any consolation in comparison with this." He seems to have been greatly drawn out in sympathy with the poor, and to have been deeply impressed with the way in which wealth destroyed desire for the best things. Today he would be more interested in the need of the East Side than the display of Fifth Avenue.

This discussion lends itself to a great variety of projects of investigation and personal contacts.

Pupil's Assignment

23

PUTTING THE GOLDEN RULE INTO INDUSTRY

Mary said she could not see why working people were not more contented. They would be if the agitators would only let them alone. They ought to be happy if they find steady work. Every one said they were getting more than they ever did before. If they did not like their jobs they ought to quit peaceably without making any fuss. Instead of this, they formed unions to dictate to their employers and to prevent them from hiring other men. Employers and workers ought both to be perfectly free to do as they chose. Working men tried to get as much wages as they could and to give as little time as possible. They had no business to want what they did not fairly earn. They ought to trust their employers to pay them fair wages.

Tom said that working people had to look out for themselves because no one else would do it for them. He thought it was very natural for them to want all they could get. They formed unions in order to protect each other and to deal with employers on more equal terms. It was no worse for them to want shorter hours and more pay than for employers to want longer hours from them with less pay. It seemed to him that Mary was quite willing to take things she did not earn herself. Mary replied that that was different. Her father had money and it was perfectly proper for him to support her until she married.

1. Which of Mary's arguments do you think were good, and which of Tom's? Had Mary a right to do no work if her father was willing to support her?

2. Have working people any right to be discontented? Why or why not?

3. Would every one be happy if wealth were equally distributed?

4. Why should we discuss subjects like this in the church school?

5. Read Luke 6:31-38. What would it be like if both employers and workers lived according to this?

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23. SUGGESTIONS FOR TEACHERS

Give the pupils plenty of opportunity to pass on each one of Mary's and Tom's arguments, and note carefully the different viewpoints represented.

1. Some agitators may have low motives; others try to advise the workingmen for their own good. Steady work is not always obtainable. When it is found, it sometimes offers long hours, low pay and monotonous tasks. It is a question whether wages are rising as fast as the incomes of the well-to-do. Losing a job is sometimes a great disaster. Workers feel that dismissal is often for inadequate reasons. Unions should not demand that incompetent workers should be retained or business be operated at a loss, but they urge that better management would offer more employment. Loss of a day's work is a total loss to the worker, since he receives nothing, while to the employer it means only delay in spending his money. Workers need to mass in unions in order to compete with the massed funds of the capitalist. Many employers would pay fair wages if left to themselves, but the general tendency is to buy as cheaply and sell as dearly as we can.

2. Many workingmen feel that they are entitled to a larger share of the profits of business. They see the families of employers in many cases spending money extravagantly while their own families lack the ordinary comforts of life. They feel that the courts favor the capitalists.

3. An even distribution of wealth would not of itself bring happiness, but there are multitudes who miss many forms of happiness through poverty, and others who miss the best kind of happiness through too great wealth. It seems fair to assert that the world would be on the whole much happier if wealth were more evenly distributed.

4. We should discuss subjects like this in the church school because they have to do with ordinary righteousness; because

they have been so much neglected by the church; because we are apt to have strong prejudices on one side or the other.

5. Business would be a very different thing if the ideals of the Bible passage prevailed. Every one would work for service rather than profits.

This subject is far too large for a single session, but even a very casual treatment may be worth while. It has been found interesting to follow it up by giving an entire session to passages read from such a book as Wyckoff's *The Workers (the West)*, describing the experiences of the author as a casual laborer in a most interesting way. Passages should be selected and pruned that are attractive to the pupils. There is need to present concrete descriptions of the experiences of workers to the imagination.

After this some representative of a local labor union may be asked to address the department. It should be explained that the purpose of the meeting is to promote sympathy and understanding; that, therefore, anything leading to controversy should be avoided. Other addresses may be arranged for, and various projects planned.

Pupil's Assignment

24

THE BEST KIND OF VACATION

Tom said he was glad that vacation was coming, when there would be no more day school or church school and he could stop trying to improve himself and have nothing to think of but a good time. Summer was the only part of the year that was really worth while. Mary said that she liked vacation all right, but it was such hard work getting down to business again in the fall. It seemed to her that things ought somehow to be arranged with shorter let-ups throughout the year instead of one period so long that it was rather demoralizing.

1. What is the purpose of the summer vacation? Is this purpose the same for all people?
2. Why do some persons have three or four months off and others only two weeks? Does it seem to you that people who need the most vacation get the most?
3. What things make summer vacations demoralizing?

4. What are the best things to be gotten out of a summer vacation?

5. Read Mark 6:31; Luke 10:41-42. Did Christ believe in recreation? What kind, and why?

What Does Christ Expect of Young People Today? T. H. P. Sailer, The Pilgrim Press, Boston, Chicago. Copyright, 1926, by Sidney A. Weston.

24. SUGGESTIONS FOR TEACHERS

This assignment is intended for the last session of the year, preceding vacation.

1. After the pupils have expressed themselves, ask why the summer vacation lasts as long as it does. The original reason was because young people were needed to help in farm work; also in many places it was difficult to maintain the public schools longer. For the school children the long vacation is a convention rather than a necessity.

Persons under a nervous strain, those whose occupations are exacting, those who live an indoor life, need a change of air and surroundings. Vacations generally afford pleasant opportunities for travel, for meeting new people, for enjoying nature, for pursuing hobbies.

2. The amount of vacation which people get today seems to be more on the basis of what they can afford than what they need. Many who do the least work during the winter have the longest vacations during the summer. Many of the hardest workers get the shortest vacations.

3. The thing that renders most summer vacations demoralizing is their aimlessness. Systematic recuperation of health is not aimless. Lax standards of living are often adopted.

4. The best thing to be gotten out of summer vacations is *re-creation*. There is opportunity for new things for which there is not time during the winter. Some need physical recreation most; others mental or social; others spiritual. We can cultivate new contacts within and without our families, read new books, acquire new tastes, perhaps discover some uses of solitude. It would be a good plan to set aside the first hour of each day for some definite, worthy purpose.

5. Note that Christ encouraged his disciples to go apart and rest when they needed it. He often took them apart. He spent much time in spiritual re-creation. The second

passage has been discussed in a previous session (cf. p. 34). Christ did not seem to care for elaborate entertainments. He preferred things simple, with conversation that was worth while, plain living and high thinking. If he were our companion on our vacations, we should probably spend our time more profitably than some of us do.

As the school separates for the summer vacation, it will be well to distribute and suggest profitable books for reading. Other activities may also be undertaken for report when the school reassembles.

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